DOMESTIC MISSIONS

OF

The Protestant Episcopal Church.

SEPTEMBER, 1866.

COMMUNICATIONS.

ANOTHER GOOD LETTER FROM BISHOP CLARKSON.

YANKTON, DACOTA TERRITORY, July 23, 1866.

MY DEAR DOCTOR:—I left my home, near Nebraska City, early in the present month, for a missionary journey into Dakota Territory, travelling in my own wagon, with my venerable father as my companion. My route lay, for one hundred and sixty miles, along the west bank of the Missouri river to its junction with the Big Sioux river, after crossing which we enterd Dakota. The first part of our journey, therefore, was in Nebraska, in all the towns and settlements of which we held service as we were passing through. I found the people everywhere ready to listen to the Divine message, and though the weather was exceedingly hot (the thermometer ranging from 90 to 104 during our trip), yet everywhere the congregations were good, and in some places quite large. We spent one Sunday in Decatur, where there is a neat little church and a very interesting congregation. The church was mainly built by the generous offerings of the Church of the Incarnation, New York, after which it is named. The Rev. Mr. Batte, who ministered here with great fidelity for two years, has been recently called to a rectorship in Missouri, and has left us, much to my regret and the regret of the congregation. I have good hope of soon supplying his place. The town is an important one, and our hold upon the population is very strong. It would be a great calamity to the Church in Nebraska, and a real grief to me, if it should long remain vacant. With the generous assistance of the Domestic Committee, a clergyman could be made very comfortable there. After leaving Decatur, we passed through the territory of the Omaha and Winnebago Indians. I visited the Presbyterian mission school of the Omaha tribe, and was very much impressed with the self-denying labors of their faithful teacher. An opportunity was given to me of making a short address to the scholars. The Winnebago tribe have no missionary or teacher yet, and an application has been made, on my behalf, to the proper authorities for permission to establish a school among them, and send a missionary there. I hope to hear favorably from the Department on the subject. The tribe has always been friendly to the whites, and in industry, honesty, and docility are

very much superior to most of the Indians of the border. It fortunately happened that the day I spent among them was a great festival day, and the whole tribe, numbering fifteen hundred souls, were gathered together in holiday attire, on a beautiful plain, ready for their feast and dance. It was an interesting, a gay, yet in some respects, a sad spectacle, and I could not but feel that we would be unfaithful to our duty if we did not do all in our power to elevate and instruct this mysterious race, the melancholy wrecks of which are lying along the great by-ways of our extending empires. Colonel Matthewson, the polite and gentlemanly official who has charge of them, gathered them together, and as they were seated in a semi-circular crowd around me, I spoke to them, through the interpreter, of the blessed Lord, who was their Saviour as well as ours.

Proceeding on, at Sioux City, I was met by our brave and heroic missionary, the Rev. Melancthon Hoyt, the Church's faithful picket-guard of the frontier, who was to escort me into Dakota, "the friendly land."

After crossing a succession of magnificent hills, and viewing a landscape as lovely as the sun anywhere shines upon, we soon came in view of the plains of Dakota beyond the Sioux. From here my journey to Yankton, the capital of the Territory, sixty miles distant, occupied us three days, as we tarried at the settlements for services. We came to Willard Grove post-office, where Mr. Hoyt had made an appointment for me, at eleven o'clock on the morning of the eighteenth of July. The burning sun on the breezeless and shadeless plain that we crossed after passing the river, was so hardly endurable that (thinking of city congregations) I supposed no one would be present. You may judge of my surprise, then, on reaching the unfinished log-house, which was to be for the time "our cathedral," to find a request from the harvest workmen in the neighborhood to postpone the service until twelve o'clock, so that they might be present during their mid-day rest. Of course I consented, and at twelve o'clock the neighbors for miles around gathered in; we distributed our simple "Mission Services," sang "Old Hundred," and I spoke to them of "the love of God in the gift of His Son." I can truly say that, considering all the circumstances, it was as interesting and as touching a service as I ever attended. At Elkpoint, the chief town of Union county, we held service in the unplastered "upper room" of a farm-house, on the same evening. At Vermillion, in Clay county, in one of the rudest and simplest log school-houses I ever saw, we held service on the following evening. At Yankton we were most cordially welcomed and hospitably entertained by the lovely family of Mr. Hoyt. In "the Senate Chamber" of the Territory—a very small room, twenty by thirty—services are held. On Sunday, the twenty-second, I addressed the Sunday-school children before service, preached and officiated at the first Confirmation ever held in Dakota in the morning; and preached again at night, Mr. Hoyt reading the service.

The neat and beautiful little church at Yankton, *the only church-edifice of any kind in this Territory*, is nearly ready for occupancy. It is handsomely located in a central position, and will be filled immediately with a vigorous congregation. Our noble-spirited missionary is the only resident clergyman in the Territory. No others of any kind or sort now occupy the field with him. For once we are the veritable pioneers. At Yankton, at Vermillion, and at Elkpoint, regular services are held by Mr. Hoyt. Now shall we not at once fully take possession of those points. At Yankton the church is already built. For Vermillion and Elkpoint I want four hundred dollars each, to erect at once, in addition to what the people will give, a plain chapel. Can I not have the sum at once from some one who loves the Church and rejoices that she is here the very van-guard indeed of Christ's army? When these two churches are

built, we shall have then *the only three edifices devoted to the worship of Almighty God in the whole Territory of Dakota.* Shall such a call be made in vain?

I have reason to hope that when these churches are built, two other clergymen will go in, and, with Mr. Hoyt, carry on "an associate mission," with its centre and school at Yankton, and its blessed influences reaching onward, coterminous with the advancing tide of population and civilization. The question of Dakota's speedy settlement is now decided. The three or four lower counties are fast filling up. We have such a foothold and beginning and advantage there as we never have had in the early settlement of any of our Territories, and we shall provoke God to take away our opportunities if we do not at once improve them. My journey here has been most encouraging in every way, and it seems to me that, unless the Church of Christ is most sinfully faithless to her calling and her capabilities, a striking and unusual future of power and promise will be hers in Dakota.

OBSTACLES.

There are many obstacles in the path of the Christian missionary which, if removed, would permit the work of the Church to be carried on with greater ease and success, and insure a more wide spread knowledge of the Gospel of Christ.

There are obstacles in every field which can only be overcome by perseverance and hard labor in the presentation of the truth; natural obstacles, or such as belong to our corrupt and sinful humanity, and these must always be expected, and should be met with courage. But there are others which are neither natural nor necessary, but which are the result of a defective system in carrying on this most important work.

The want of *men* and the want of *means* are the two great obstacles that stand in the way of our progress in the missionary field. How to overcome these obstacles has been a problem often considered but perhaps never fully solved.

It is accepted as a fact that with the men and the means, the Church can carry on her spiritual work successfully wherever she can find souls to be converted unto God. Her manner of work is as unchangeable as the faith she holds. She deals with human nature, and everywhere she finds human nature the same. And that which is sufficient for souls in one place is sufficient for souls in another. Wherever the Church has done a good work, there have been men on the ground to do it, with means at hand to assist them. And wherever these have been wanting or withdrawn, the work has languished or entirely failed.

It should also be accepted as another fact, that the Church requires now a greater number of men and a larger amount of means than she needed in the early ages of Christianity. Then, she had but to plant the standard of the Cross among the idolatrous heathen, and proclaim the doctrine of "Christ and the resurrection." Then she had to contend only with false religion and wickedness. But now she is surrounded by a multitude of religious bodies, all claiming to be the Church of Christ, each holding a portion of the truth mingled more or less with error. If it were only the errors of these different bodies she had to battle against, the victory would be easy enough, but they are supported and strengthened by the truth they hold in common with the Church; and it is this truth that draws many pious and good souls into their folds. The world does not perceive the errors which are often industriously concealed, nor would they recognize them in consequence of being ignorant of the truth, and hence, looking only with carnal eyes, they exclaim, "Why are these Christians so divided?

If they are what they claim to be, why all these controversies and divisions about things not essential? They each say 'come with us and we will show you the way of life, we will lead you in the paths of happiness and peace;' but how can there be peace and happiness where there is no unity, no love, but all is strife and contention? No! we cannot trust our eternal interests to your keeping, when you cannot agree among yourselves."

That truth will eventually prevail over error there is not the slightest doubt, but the truth must be presented in all its fullness with power and authority. It will not do for us to attempt to Christianize the world and bring all men into the kingdom if we are satisfied to take our position as simply one of these religious bodies. And that we do take this position, or seem to the world to do so, is evident from the manner in which we settle down in a community where there are half a dozen or more societies of professing Christians, content to have our little church, our little band of Communicants, and satisfied with our little portion of hearers among the rest. But it may be asked, "How are we to remedy this matter? Are we not to take things as we find them?" Certainly we must take things as we find them, but there is no reason why we should continue to support them as we find them. We accept sin and infidelity as facts, but must the Church stop there? We accept the existence of errors in religion as facts; must we stop there too? We accept the fact that there are great divisions among professing Christians, and that there are many as of old falsely styling themselves "Apostles of the truth;" are we to stop there? If so, then the Church has no real mission in the world. But if it is her duty to attack sin and infidelity, to overcome them by the spirit and power of truth, and win souls to Christ; if it is her duty to detect, point out and correct errors in religion, and seek to establish the "faith once delivered to the saints;" if it is her duty to heal divisions and expose false prophets, and endeavor to "keep the unity of the spirit in the bond of peace," then she has something more to do than to take the position above indicated. She has as of old to plant the standard of the Cross, and bid all men to look to it and be saved. She has to proclaim amidst all strife, contention and division, that she is the One Holy, Catholic and Apostolic Church, built upon the sure foundation of the Apostles and prophets, Jesus Christ himself being the head corner-stone; that there is one body, and one spirit, one Lord, one faith, one Baptism, one God and Father of all; that in her is peace to be found, in her is truth unmutilated and uncorrupted, in her are the elements of a true Church, viz.: a Divinely appointed ministry, the Word and the Sacraments, and in her is eternal salvation promised.

Her light must be set on a hill that it may be seen and not hid. And this only can be done by human instrumentalities working under the power of Almighty God. These instrumentalities have been appointed, and they must be used. We must present a living Christianity to the world or we must be content to be condemned by the world, and perhaps rebuked by the great Head of the Church, as were the "Seven Churches of Asia."

Men and means are necessary for this great work, good, hard working Christian men in the ministry and means to support them and assist them in their labors. There is no doubt that the lack of men to fill up the ranks of our ministry and to meet the great demand that is constantly increasing in all parts of our country, is owing principally to the want of means to support them. Were the means at hand, laborers would be plenty. It is needless to disguise the fact that money is just as necessary to secure men for the ministry as for any position in the world. And were the same inducements held out to young men, men of real worth and piety, men of zeal, whose hearts

would be in the work, as are offered to them in the various pursuits of life, they could be secured to the Church. It is not to be understood that we would hold up the ministry as a mere profession, a pursuit upon which a man should enter to gain a livelihood, or that we would stop to reply to those who talk about "filthy lucre," but we do assert that he who enters the ministry should be assured of a livelihood, such at least as his position and influence in the world ought by right to demand.

Under the Jewish dispensation, God took care that all his ministers should be abundantly supported by the people, and gave positive commands to them, directing what portion of their substance they should give to maintain the worship He required of them. The moral and religious obligation to support God's ministers now is just as strong and as binding as then. The Gospel makes it a free will offering, and if the Jewish priests had a right to expect and demand a just and fair support, so has the Christian minister now. And the young man who is looking forward to some useful position, if he is competent and willing to enter the ministry, or indeed feels that he has the "inward call" to devote his life to that work, should at least have the assurance that he and his family will not be allowed to suffer, when they are expected to live as other people, who eat, drink, and are clothed, are educated, and grow old. And he should be permitted to entertain the hope that in the event of his death he may leave his widow and children a competence, that they will not be left to the cold charity of the world. The man who enters the ministry closes all other avenues of support against himself. He cannot now be a "tent maker" and a successful evangelist, though he often has to be the architect, superintendent, and builder of churches. He has no time that he can call his own, no leisure for other pursuits. His time and talent and energies, the sweat of his brow and the sweat of his brain, are all required for the work he has been called to do. He cannot shrink from the work though the people only permit him to exist. His hand has been put to the plough in God's great field, and he dare not turn even to look back. Feeling the importance of the work, and knowing its responsibilities and dangers, the young man hesitates to enter where penury and want stare him in the face.

Let the Church, then, accept the fact that the means will produce the men. Ask the "Society for the Increase of the Ministry" why they do not secure more men, and you will be told, "Provide the means and the men will be forthcoming." Ask the faculties of our theological seminaries why so few are studying for the ministry, and they will tell you, "We have all we can support; we have plenty of room; only furnish the means and the men will be here." Ask our Bishops and clergy the same question, and you will get the same reply, "want of means."

But when you have secured the men, means are still wanted. Money is wanted to assist them in their work. Money is wanted to carry the standard of the Cross wherever there are souls to be saved. Money is wanted to plant it firmly wherever these souls are found. Money is wanted to build churches. Money is wanted to provide Bibles, Prayer-books, and Church reading of every kind, wherever a church is built. Money is wanted to erect parish schools and to support them. Money is wanted to build seminaries, colleges, hospitals and asylums under the fostering care and teaching of the Church. Money is the great object for which men strive, that they may carry on the affairs of the world. And the Church, placed in the world to save the world, must use the means of the world to carry on her temporal affairs and cause her work to prosper. It is the "the love of money" and not money itself, which "is the root of all evil."

Money is the god which many men worship; they know no other god. It is for the

Church to melt and refine their golden image in her spiritual crucible, and, causing the precious metal to flow in proper channels and be directed to right uses, she will be able to present to their hearts and minds the evidence of the "one only and true God;" to call them from their idolatrous worship of the creature to the adorable love and praise of the Creator, and cause them to look from the things that perish to the things which are eternal.

Let us have the men and the means, and the Church will prove to be a power in the land. Let these two great obstacles to our success be removed, and all others will vanish before us. Give us the men and the means and the Church will soon be enabled to take her proper position and do her proper work.

But where are we to get the means? We are to get them where they are to be found—in the hands of the people. How to get them out of the hands of the people, is the question. We cannot do it by compulsion or force of law. They must be taught their moral and religious obligation to give, as the Lord has prospered them, for every good work of the Church. And in those localities where the people have been so taught and persuaded to their duty, we must look for that liberal supply of means so necessary to extend the Church and spread the Gospel of Christ. Missionary work should be sustained by those who enjoy all the blessings and privileges of the preached Gospel. The man whom God has prospered in the world, and who has the privilege and blessing of sitting under the regular ministry of the Church and of enjoying all the comforts and pleasures of worship in a consecrated building, is the man who should think of the wants of those who are gathered in large communities in the midst of spiritual wants, and gladly contribute to their souls' necessities.

And should he be so unfortuate as to have a pastor who seldom refers to the work of the Church outside of his own parish, and never attempts to stir up the missionary spirit of his congregation or point out objects worthy of their Christian liberality and support, he may be inspired and moved to generous and grateful labors in the cause, by singing the 105th hymn in the Prayer-book, (too long to quote,) and reading regularly The Spirit of Missions. J. W.

"*LIGHT IN THEIR DWELLINGS.*"

The Church of England has for centuries emitted pure Gospel light, yet many of the homes of her working people are still in heathen darkness. The Archbishop of York (at the last annual meeting of the Diocesan Home Mission) stated that "in one district of London, not one person in one hundred attends a place of worship; and that drunkenness, brawling, blasphemy, and other sins are fearfully prevalent."

Published statistics state that in many cities and rural districts in England, Scotland, Ireland, and in the United States, dissoluteness and crime are on the increase.

Temporizing expedients may stay the tide of corruption, but all human barriers must eventually give way, and then for a season the flood will become irresistible. Dissolute parents may be incarcerated, and their children taken from them forcibly, or they may be encouraged to hand to the care of strangers, children whom God has committed to *them;* but the family bond is thus severed, although it is evidently God's will that it should be strengthened.

After a series of costly and often injurious experiments, it has now become apparent to intelligent Christians that working people must have "*light in their dwellings,*" for the Divine power of the family organization is the most important agency of the Christian Church.

On the occasion already referred to, the Archbishop of York appealed thus to his hearers:

"Who are these people? They are your brothers and sisters; the very people who are laboring for you, and who assist in ministering to your luxury. You live in a splendid temple. These are the foundation stones laid that your palace may stand upon them. They are a class, I say, that belongs to you most essentially. A hundred years ago people used to say, 'There are some social problems which it is impossible to solve; wicked people will be wicked; and you cannot get at the poor people at all.' But the moment that some measure of success has attended any institution of this kind, all that comfortable philosophy crumbles and vanishes. They are of the same flesh and blood as we are. If you take the eternal Gospel, that never loses its power, and apply that instrument to one of these consciences, the effect will be the same as it has been with any of you; it will be to make them know that there is such a thing as sin; that there exists a God, and that they may not live apart from Him. I know that, the Holy Spirit helping your labors, you may rouse in them the same goodness and gentleness, the same peace, joy, long-suffering, which are the graces of the Christian character."

In referring to Mothers' Meetings as a means of Christianizing such homes and families, the Archbishop further showed that gross darkness was in their households; for in one such organization, composed of seventy members, half were unmarried, although living with men and having children.

Ladies who have the oversight of several Mothers' Meetings in London, during a recent visit to this country, gave a hopeful picture of the influence of these associations in dispelling heathen darkness by bringing light and life to the homes of working people, and even into the dens of infamy. These holy women do not argue or reprove; they read and tell of *Jesus*, and of His salvation so freely offered; and often feel deeply censurable for not having sooner communicated the glad tidings of salvation. The heart of one poor degraded woman was melted when she first heard her visitor read from God's book—"They spit upon Him." Even with her deep degradation, she instinctively shrank from the disgrace that Divine love delighted to bear for her sake.

The effect of sunlight on the vegetable kingdom is hardly too strong an illustration of the influence produced on the family relation by the visits of experienced ladies who possess intelligence and Christian sympathy.

To aid beginners, a visitor of a successful Mothers' Meeting has consented to the publication of the following extracts from her private diary: H.

SEPTEMBER, 1865.

M———: I have at your desire been reading the brief notes taken by me more than five years ago, and comparing the life of some of those people in the time of their ignorance of the truth, with the present. "Time is the sure test of all things." The

mind is naturally doubtful about experiments, and it may be some are still sceptical in regard to God's process of awakening and warming inanimate souls into life by the contact of other human hearts made tender and sympathetic by the power of redeeming love. Living, breathing monuments of the permanency of our work rise up before me as I peruse these old pages, proving beyond all doubt that God is with us. The Spirit, making use of the weak things of earth, has wrought mighty things. To Him be all the glory and honor. The work was commenced in much trembling and weakness, and with humility and gratitude do we behold the desolate places made glad and the wild waste places now blossoming with a Saviour's love.

I will give you the notes as they were originally written in my private book, and at the close, a brief sequel.

January 1st, 1861.—Received a notice from the rector stating that I had been appointed one of the Committee of the Mothers' Meeting.

3d.—Commenced my duties.

12th.—Received from the principal a list of the names of the women whom she had placed under my charge, to visit regularly, and inquire into their spiritual and temporal condition.

19th.—Made my first visits—eight. Called first upon Mrs. C——z, whom I found comfortable. Her husband was at work, sober and industrious. A pleasant, healthy-looking English woman. I learned from her that she had been confirmed in her native country at the age of seventeen. Coming to a strange country, engrossed in family affairs, and not feeling at home in her own Church, had gradually become careless of her Christian obligations, and am sorry to add, still feels indifferent, though she likes very much to come to the meetings.

At the next call, found one of the mothers (Mrs. C——w) with a sick infant. Seeing two other children, apparently under four years of age, I remarked, "Are these children all yours, Mrs. C——w?" She replied in the affirmative. The house was close, to suffocation; everything betokened want of thrift and good housewifery; her person and those of her children were untidy; everything had a repulsive appearance about the house. Her husband, who was at home, and without employment, made me understand he did not appreciate my visit by turning his back upon me, and taking no notice of my presence. I expressed sorrow at the sickness of his child, when, with a dry "*yes*," he walked out of the room. I thought to myself, My friend, you have at least the virtue of honesty; that is a good point to begin with. The woman informed me he made six dollars per week. He was an intemperate man, and at times abusive. So far had he trodden the path of error and sin, that he was sinking deeply in the black gulf of infidelity, the seeds of which had been sown by an infidel lecturer who had passed some time in the town, leaving his impress upon the souls of many of the ignorant and degraded. This woman I found very ignorant, and from her manner of addressing her children, I judged it to be a badly-regulated family. She seemed slow to understand the Gospel truth, and realized little her responsibility to God. I thought she seemed anxious to be taught. From early childhood until some years after her marriage she worked in a factory. She said she never knew what it was to stay at home with her children until after she came to this country. Hers had been a life of few opportunities.

The next upon my list for the day was Mrs. N——, a native of Rhode Island. Their only room was a basement. In one corner stood a bed, nicely made and clean; in another a table, at which were sitting her young husband and little child, eating their dinner, which appeared to be frugal enough. She was washing for a person at whose

store they obtained groceries upon credit. Her husband had been without employment for four months, had formerly been a sailor, was temperate. Their room was cold and cheerless, with few articles of furniture, but all clean. She was ignorant almost of the alphabet; this her husband had been trying to teach her. Her manner was modest and pleasant. Their religious education had been almost entirely neglected. The years of her childhood had been passed in hard labor. She had lost her father when very young, and was placed among strangers. With a mind naturally tending to good, she had been much impressed by what she had heard at the "Mothers' Meeting." "She had heard so much about Jesus there," and "guessed it must be a good kind of thing to be a Christian."

22*d*.—Made four visits among the poor. Found but little interest shown for their eternal welfare. One woman, who had part of her life attended an Episcopal Church, and for many years had gone to the Methodist Meeting, said she had learned more since she had gone to the Mothers' Meeting than she had ever known before. Another told me she had almost forgotten how to pray; had neglected to do it for years. It made her think of her mother the first night she was at the Mothers' Meeting, and the tears would come to her eyes.

30*th*.—Made eleven visits. One woman I am very much interested for. A pretty English woman; not very tidy in person, and a very dirty house, but with some excuse, having a large family and very little room. She was born of pious parents, and was a Sunday-school scholar until grown. Her father held a pew in the Church of England forty-five years. His last words to her were, "My daughter, wherever circumstances in life place you, never forget you are a Christian, or to go to church. Remember your old father standing in this church, and beware of the temptations of the world." "And oh, I have forgot all this, Mrs. ——!" She had been confirmed at the age of seventeen; afterwards went to service in an infidel family; soon began to lose her interest in religion, and at last almost to forget she had taken Christian vows upon herself. The severe trials she was called upon to bear in her married life, instead of humbling her, made her rebellious and passionate in temper. Her husband, who was a pious young man, left her to come to this country. She followed him after the lapse of three years, and, to her great sorrow, found him most terribly changed; he had become a miserable drunkard. She had a wretched life for five years. The death of a child and severe illness of himself awakened her for a short time, but after a little these good impressions passed away. She had no clothes then to go to church in, and was thus deprived of the public means of grace. So she continued until induced to go to the Mothers' Meeting. The first prayer she heard there recalled her Sunday-school teachings and the prayers of her good parents, and softened her heart. She has never been absent since; she feels it good for her to be there, and has become very anxious about her soul. Her husband has refrained from intoxicating drinks for four months. She feels this is more than she deserves.

One woman who did not so much as know what the Lord's Supper was, and lived within sound of the church bell, said "she did feel good at Mothers' Meetings—she kind of forgot her troubles there." She had never been taught anything about the Bible, only what she heard occasionally.

Another said she supposed it was right to be a Christian, but she did not know how she could be one. She could not hear or understand all the preacher said when she did go to church, which was not often, for she did not feel at home there. She would like her children to be good, so she sent them to school to learn.

10*th and* 11*th of February*.—Made eleven visits. One of my women, who had led

a profligate life, was concerned about her soul; in her own language, was "afraid of God's anger for the dreadful life she had led." I learn from her that she was placed in the House of Refuge when only eight years old, for lying and violence of temper. When removed from there she joined a Sunday-school, and tried to be a good girl. Her health not being good, she came here and went into a factory. It was then she fell from the path of virtue, and she continued to lead a dissolute life until brought low upon a bed of sickness. She says that many times her heart has been softened, and she faintly desired a better life, but never had moral courage to try long. I found her reading a library book—the history of one like herself. I said to her, "Eliza, what makes you want to lead a new life? because you are sorry for the past, or because you are tired of such a life?" She said, "Because I am afraid to die as this girl did, (pointing to the book) and have no hope."

Mrs. C——w asked me many questions about salvation, such as, whether they should be lost if they did not profess Christianity. Her husband treated me with about as much civility as on my first visit. I spoke to him kindly and offered him my hand, which he took, and relaxed his face into something like a smile. I said nothing to him upon the state of his soul, but talked to him about his temporal affairs, thinking it better to try and gain his kind feelings before I attempted anything for his soul's good, fearing I might be casting pearls before swine.

From 18th to 20th.—Made fifteen visits. Called again upon Eliza, feeling anxious to know the influence of the Holy Spirit upon such a heart as hers,—one so depraved and sunk in the mire of guilt. She expressed great sorrow for the past—more sorrow, I thought, for what it had brought her to, than for the sin itself and disobedience to her Maker. I fear God has not touched her heart with the knowledge of His undying love. She said she knew the Bible told her that Christ saved such as she is when upon earth, but she could not *feel* it. "Oh! do tell me the reason." I told her I was afraid she was holding back something,—was not willing to give up all. Her mother, who had been a very depraved woman, seemed to have a heart of stone, and was so exceedingly repulsive in her hard, unfeeling manner, it seemed almost an insult to the Saviour to tell her of His love, she received it with such cold unconcern. The other daughter, who, I had been told, had led a very dishonest life in every way, seemed to realize she had a soul, but was not sensible of having been a great sinner. I thought on my way home what a load of sin had the Holy Spirit to work His way through in the hearts of this family. I felt the work had commenced, but how long it would be before He could illuminate those dark minds with the light of Divine truth! I feel my utter inability to help in this great work, but humbly pray that God will strengthen me, as He has been pleased to repose some trust in me.

Found one of my women desirous to be led in the way of truth: she said that the words of our Principal went to her heart. She said, "Oh! how she can talk to sinners about their ways. The Mothers' Meeting is the best place I have been led to go to since I was young and went to church."

Another woman was desirous to have her child of thirteen years confirmed "because she felt as though she would like her to be saved from eternal hell, even if she was not." I said, "Why are you not anxious about yourself, when you feel it necessary for your daughter?" She replied that she hoped the time would come to her, but she was not ready. I asked her, "What had made her think about salvation?" She said, "It came to me when the Superintendent told them 'the time was at hand.'" Turning earnestly to me, she said, "I will never stay away from that Service; I never knew anything before."

The conviction came to my own mind as it had not done before, that the Church was doing her legitimate work in opening her every door to the lost and straying sheep. By the work thus going on within her gates many a lingering and wandering one is enabled to hear the voice of the Good Shepherd, and is brought back to the fold. They feel the truth and power of the Gospel when the Church stretches out her arms to receive them under all circumstances, and assures them that poverty need be no drawback,—that within her walls they can come clad in the garments of want, and hear from the lips of sympathizing Christians the story of the Cross.

One woman told me she had almost given up in despair (though a professing Christian) when asked to join the Mothers' Meeting: but going there had helped her to trust in God. She was so thankful to have a visit from Christians. On a previous visit I had read to her from a little book, called the "Words of Jesus." She said, "Do read to me again that chapter upon the words, 'It is I,' it spoke so to my heart. I was in trouble that day after you went away. I felt as though I must work harder for my salvation." She said, "I wish you would talk to my poor husband; he will not listen to a word for his soul." He came in whilst I was there. I staid and talked to him, but could not see that I made any impression. I told her I would ask Mr. —— to come and see him, which I knew he would do: for he was delighted to hear of any one to whom he could tell the tidings of the Gospel. She gratefully thanked me and said, "Oh, do come often, Mrs. ——. I am never tired of seeing you. If you stay away I miss you."

27*th.*—Mrs. C——w sent for me; her little, babe who had been sick, was dead. She said, "Oh, Mrs. ——, I so wanted you to come and read prayers over him before he died." I told her that would no doubt have been a comfort to her, but made no difference to the child; it was safe in its home above. I asked her if she had had it baptized. She said she had. I told her she had then discharged her duty as far as she could, as it had been called away before other duties devolved upon her with regard to it. Her husband seemed overwhelmed by the loss, and treated me with more civility than usual. They had no money to defray the expenses of the burial, and seemed not to know how to do. A friend had asked one of his infidel friends to loan him five dollars in his extremity, which he refused, saying he did not have it; this C——w knew to be false. I gave him what was necessary, and he was so affected by it, that he went to the factory to tell those who scoffed at God, that a Christian had given him, unasked, what an infidel had refused. I attended the funeral. The father suffered very much, being unable to give vent to his feelings. I talked to him for the first time about his soul. He said he "did not believe all the Bible said." I told him I did not wish to argue with him, but as he knew nothing against Christianity but what ungodly people told him, or he read in their books, it was but fair that he should read our side of the question, and listen to what we had to say in our own cause; *then* he could decide with more justice. He said, "Yes, you are right enough." I asked him if he would be willing to read anything I would give him. He said, "Yes, I will, for *you*."

1*st of March.*—Made five visits. Called again upon Mrs. C——w, hoping that the death of her child might prove a blessing to the family. Learned that her husband was in danger of drowning his grief in intoxication. She seemed somewhat awakened to the state of her soul. Said she was going to church regularly now. "It is time I was doing something. After you read and prayed with me while my boy lay dead, I felt a great load lifted from me. I was almost suffocated with grief. After you prayed for us to come to the Lord and be a Christian family, and told me I had still a babe, a pure little angel in heaven, I felt so different, so comforted, and wanted to know more

about the Saviour. Oh, how I wish I could read." I read to her a long time. She listened eagerly, not seeming to want to lose any of it. I left a book for her husband to read. She remarked, "He will do it, for you." I could not help thinking of my first visit and his uncivil treatment.

Called upon one of my women who had been confirmed in England, but had never partaken of the Sacrament. She said since she had gone to the Mothers' Meeting she had thought of her obligations, and had wanted some one to talk to her about it. This shows the good effect of visiting these people. This woman might have been awakened and the impressions have passed away, because she would not like to speak to any one herself, or would not have an opportunity of so doing or of leaving her family while her mind was disturbed by these thoughts.

Another woman said to me, "I am so glad to see you. I just wanted to see some Christian. You don't know how we poor people feel encouraged when a lady calls and turns our minds from hard work for a little while, and makes us sit down and talk of the Saviour and the next world."

Another remarked, "Oh, that Mothers' Meeting! how much I have learned there! Why, I never knew anything before."

8th.—Thirteen visits. Find to-day my women full of inquiries about the Confirmation, which is fast approaching. While in conversation with two of them, one asked. "How far is it off?" The other replied, "Only three weeks." The striking reply of the first inquirer was, "Are we sure we shall live three weeks? Oh, we ought to be ready!" This woman had once been a Methodist, but had become careless. She was a pure-minded, simple-hearted woman. I talked and read with her an hour and a-half. When going away she said. "Come soon: I want to know what to do." I told her our pastor would direct her—she must go to him. She said she would. I have every faith in her. In the future I see her armed with a perfect trust in the religion of Jesus Christ.

Another woman, who was a Christian, said she was "so strengthened by going to the Mothers' Meeting." Our Principal always brought things so home to her. When she spoke to them, she knew just how to tell them to meet their troubles.

Another, who was anxious about her soul, told me she was "thinking hard about what Mr. —— said of the jail-keeper being converted in one night." She said, "I took that all to myself. It came down on me with such force, because I was thinking about waiting until another Confirmation. I thought to myself, What is time, when he was converted in one night? I will pray."

Mrs. W—— has given birth to a babe. I am glad to see her heart is seeking after her neglected Saviour. She wanted me to pray that she would not be tempted to neglect her good resolutions. "I feel I cannot live without God," was her remark. "How long will our Mothers' Meeting last?" I replied, "I hope until we all reach heaven." She said, "I am so thankful for that, for I can go there whether I have good clothes or not, and hear something to help me to do right." She said she had been laughed at for going, because those who knew her knew she had a hasty temper; but it would not keep her from going, because it was there she had felt the first happy hour since she had forgotten her God. I told her that she would be strengthened against that temper. "Oh, yes, I will never forget that first prayer!"

Find Eliza W——n anxious to be confirmed, but do not think she understands, and *hope* she is deceived herself rather than deceiving others.

Another woman, who had Christian teaching in her youth, and had made a profession of faith in the Methodist Church, but had become almost entirely indifferent,

was deeply concerned about her condition. I asked her what had first caused her anxiety? She replied, "The visits which have been made to me through the Mothers' Meeting." She would not decide about becoming a member of the Episcopal Church; she loved to go there, but was fearful it might not be right, having once been a Methodist. I asked her if our service was tiresome? "*Oh, no! it is beautiful.*"

My friend Mrs. C——w is full of doubt and sorrow, not knowing what to do. "I feel so ignorant, Mrs. ——." I tried to make her understand that God would give her knowledge of His love, as well as grace to serve Him, if she *truly* desired it; pointed out to her many passages of Scripture to show her she could come "just as she was." She seemed to feel that she was a great sinner, but could not take knowledge of the plan of salvation. She promised to pray faithfully. I feel discouraged about her.

11*th.*—Made another visit to Mrs. C——w, and learn she is going to give up all idea of making a profession of the faith. She seemed to-day to have lost every anxiety about herself; her whole demeanor was wild and stubborn—evidently would rather talk of something else. I left her, feeling very sad, for she had been the subject of special prayer with me, and there was no answer.

19*th.*—Sickness at home has prevented me from visiting. To-day another visitor brought me the joyful intelligence that Mrs. C——w has come to the knowledge of the Lord Jesus, and, with deeply humbled heart, desires to make a public profession of her faith. I was anxious to know by what means God had brought her to Himself. Was told that at the early service some words had come so powerfully to her soul, that she left the church with tears rolling down her cheeks. At the door she stretched out her hand to a friend, saying, "If God will help me, I will be a Christian: I am in earnest, indeed I am." How wonderful are God's ways! past finding out In a few days the Bishop will be here.

April 22*d.*—Very many souls have come to know the length and depth of God's love, To-day have been permitted by God to renew my work. Called first upon those who had been confirmed. Found Mrs. H. upon her knees, much disturbed by severe trial of her faith. She welcomed me with more than ordinary warmth, saying, "I am so glad you have come just *this* day." The day previous a neighbor had spoken very severely to her about her husband wearing so shabby a coat to church, telling her Christians would blame her, and would not think so well of them for not making themselves look respectable. The remark had grieved her and made her feel rebellious. To-day she felt humbled for her sinfulness, and was striving with the evil spirit and praying earnestly for strength. She was so glad to have me come and advise her. I read and talked with her for some time. She bade me good-by with many expressions of gratitude, and spoke with tears of the blessing she had received thro' the Mothers' Meeting.

Another of my women who had been confirmed, (Mrs. C——w,) one who was a mere babe in the knowledge of the Gospel, said she was so troubled because she felt she did nothing for God. When she heard of her Saviour's suffering, "it seemed a cold chill come over her to think He had borne that for her that she might get to heaven. And oh! it is so hard for me to do right. I am so ignorant; 'tis so hard to pray; I cannot read, and I was never in the habit of praying; never knelt down in my room and prayed for myself till you prayed for me by the side of my dead baby." I told her of the blessed words of our Saviour, "Only believe, &c." I told her I would teach her to read, but she was so far from me. She said, "Oh! I will come to you, if I can leave the children. I want to read the Bible every day. When you read to me I always remember something; and every night at the Mothers' Meeting, I learn

another truth to take to my soul." The Mothers' Meeting has been a good thing for her. How would this woman have been reached in any other way? Certainly God's blessing rests upon the work. To-day I fully realized why so many of these people become backsliders. They so much need instruction; teaching that gives them "line upon line, precept upon precept." Surrounded by so many temptations, so much immorality; beholding Christians stiff-necked, unwilling to give them the hand of friendship, having no sympathy with their oppressed souls, and their surcharged hearts, ready to break with their many cares, is it any wonder they go astray?

17*th.*—Made seven visits. Had a conversation with the husband of one of my women who seldom attends church, and occasionally becomes intoxicated, though a good neighbor, kind at home, and will lend a helping hand in any trouble of those around him. I had promised his wife I would talk with him about going to church as soon as I had an opportunity. He told me, "I would not go and pretend to be what I am not—as some do." He said it hurt him so much. I asked him if he did not think there were some good there. "Oh, certainly; he would like to be like *them*." I told him he was a stumbling block in their way when he refused to join them and help them to find the evil and show them their error. I told him that good and evil work together now, as they did in the time of the Saviour's visit to the earth; that Judas was still with us; and tried to show him that the chaff was separated from the wheat at the harvest—not the sowing time. He said he never thought of that. When I left him he gave me his hand, saying, "I am going to think about it." Called on another of my women—a Christian—who was very anxious about her husband, the most *soulless* man I ever met. From his cold, light blue eyes there beamed a perfect indifference to everything elevated above the grovelers. I felt powerless to talk with him, but made a feeble effort. From his answer and remark I almost felt as though I might be mistaken in supposing I was talking to a man. They were about taking their dinner, and his wife said to me, "I suppose you would not like to take a cup of tea with me." I told her certainly I would, and sat down by them and took some tea from a china cup, which she said was the only one she had; she had brought it from England. Taking tea with this man seemed to please him far more than talking to him about his immortal soul. I endeavored to follow the subject up while he was in a less surly humour, but could not make any impression on him, though he parted with me far more pleasantly than he had met me.

Another of our women told me her husband was so pleased with my talking to him, he would like me to come often. He had finished a book I had loaned him, and had learned so much from it, he would like to have another. He never had been in a church except upon such an occasion as having the children baptized, but he had gone the Sunday before and was so pleased, he thought he would go again. He is a man whose thoughts have been given up to saving money, and he has quite a little sum already.

25*th inst.*—Three visits. One of my men, who had been confirmed, met me with a smiling face, saying, as he held out his hands, "They don't shake now when I go to work. I feel so honest now when I go among my fellows, and I can look them straight in the face, and no whiskey in my head." He had been but a few months ago a miserable drunkard. An old woman, whose soul seemed filled with doubt and darkness, said to me, "Come again very soon. I'll never find the way alone; and I won't be here long." I told her she could pray; God was waiting to hear her, and she would not speak and ask His love. She said she was afraid; she had been told so much when she was young, and still had never done right, and she never could. I

tried to show her that she *would* not; read and talked with her, dwelling much on God's love; but still she wept with the sorrow of one without hope. Mind and body are both failing. How fearful is the responsibility of leaving the preparation for death until the dying hour. She thought, "If she only had her time to go over." I told her to pray for forgiveness for the past: but not to waste the time God was still allowing her, and have *that* also to regret all through eternity.

28*th.*—Made five visits. Called again on my old friend whose mind seemed so clouded. She said she had been praying, and added, "Would it not be good in God to forgive me and let me go to heaven?" I read with her, and she leaned over on her feeble knees listening eagerly, occasionally saying, as some familiar passage seemed to recall by-gone days, "Oh, that is what *he* used to say," "How he did pray for me," and the tears meanwhile were rolling down her face in penitential sorrow. I was very glad I was led to go to see her to-day. I think it very necessary to *follow up* these people at times when the Holy Spirit is at work in the heart, and not give the devil an opportunity of snatching the good seed. She seemed more hopeful at times, and then again desponding, during my visit.

15*th of May.*—Made eleven visits. Had a long conversation with Mr. C——w. Found he had very much modified his views. He said he had come to the conclusion there was something which he had never attained to: he could not realize the sacrifice of the so-called Saviour, because he did not believe there could be any hell such as Christians described. He had once thought there was no God, but the more he thought the more deeply he was convinced there was a great and good God, too good to make a hell. I had given him several books, all of which he had read with much care; among them, *McIlvaine's Evidences* and *Pastor's Call*. He was evidently searching for the truth. I told him he was right to search, God had given him an enquiring mind to use, but I wanted him to search prayerfully, leaning upon that God, not upon himself; and endeavored to show him that otherwise he might waste his whole life and die without the knowledge and love of the Saviour. He said he would promise me to ask wisdom of God. I asked him if I should pray for him. He hesitated, and finally said, "You may, if you please." He remarked, "I do know one thing, and that is that none do as *Christians* do; there must be good somewhere in it; but I feel no desire to be one. Why, I do not know." I think this man should be specially prayed for. His companions and fellow-workmen are the vilest of the town, infidels, blasphemers, and many of them degraded drunkards. I feel so sorry for his wife, who has just been brought to the knowledge of the Saviour, and is very anxious for him, but so ignorant herself she has to listen almost in silence to all that is said about her. Find a very great improvement in her house and children, also in the houses of many of my women.

One of my women, whom I called upon, said, "She tried to clean up a little now-a-days," and asked if I thought it looked better. I could not say much for her, for her house is the most loathsome I ever enter. I am always obliged to stand or sit in the door-way to breathe freely. I was astonished to hear her speak of it in any way, she always seemed so insensible to it; her children and all about her innately filthy. I think her internal organization would have to be removed and cleansed in soap and water, before she could understand what it was, and afterwards love, to be clean.

From the 22*d to* 31*st.*—Made five visits.

From the 11*th to* 19*th of June.*—Made six visits.

Have been absent some weeks. Found, upon my return, Mr. C——w was very ill; a few days after he died. Another visitor had a long conversation with him during my absence, in which he expressed his unwillingness to believe in eternal punishment.

During his last hours he showed many signs of penitence; silent hours, because he was unable to speak.

Since the 1st of August, have made eighteen visits. From these people I have received many deep expressions of gratitude in various ways. During the extreme illness of one of my children, I daily received kind enquiries and sympathizing messages, showing that purity of thought and refinement of feeling existed even among the most ignorant. A sailor, husband of one of my women, brought me a very beautiful piece of coral and sea-fern. From one of my women I received a bouquet of new flowers. The most touching mark of gratitude was from an aged woman, who brought each of my little children a tiny china cup, which she had had in her chest forty years, and valued them as a child would a toy. The poor woman appears almost childishly attached to me; calls me her "good mother."

FIVE YEARS AFTER.

The mother so often mentioned, Mrs. C——, is indeed a monument of grace; her light is one which burns not dimly. In her husband's death we had only the eleventh hour's hope, or that inspired by the cry of the dying thief. But the life of that poor ignorant wife and mother is a shining light in her humble sphere. It brings the blush to many a more favored follower of the great Teacher; nay, any of us might stoop to learn something from that humble, faithful heart. Since becoming a widow, her conduct has been without reproach; a large family of young and helpless children was her legacy, and these she has supported with very little help. Instead of seeing her untidy hair tumbled and scorched by the sun, it is smooth and cleanly; her face, once so stupid, wears always a happy smile; her manner, once so awkward and hesitating, as though ashamed of her own presence, is now cordial and cheery. Though living at a great distance from the church, her place is never vacant, save only from sickness; her honest face we seldom miss from the Lord's Table. "He that hath mercy on them shall lead them; even by the springs of water shall he guide them."

The woman Eliza and her mother, of whom I have several times spoken above, have both passed from earth. I was not with either of them in the hour of death. Eliza sent for me, but I was unable to leave my home. I learned from our assistant minister, who visited her frequently in that last illness, that he had no doubt she had put her trust in the wonderful blood of which the Prophet spoke, "Though your sins be as scarlet, they shall be as white as snow."

Her mother I have been more or less with during the whole five years. I had noticed a gradual change in her, less hardness, more anxiety about her soul, a desire to be taught. The name of Jesus had for a long time a pleasant sound for her dull ears, but the best evidence of a change in her, was the deep interest she showed in work for the souls of her children, and a charity for the fallen.

Where, oh where would these benighted, wretched ones have felt the influence of the Spirit of Truth, where would they have heard the story of the Cross, had it not been for this seeking after the lost? They never thought of going to church, and had they gone, and in the providence of God had any impression been made, it might have

died for want of deepness of soil or for want of watering and care, for they both needed tender sympathy and sharp reproof, untiring patience and long suffering. I have often so dreaded my visit to these repulsive people, that to strengthen my resolution, deepen my interest, and increase my zeal, I have said over and over again, as I went along, "For Christ's sake I go." And now they have passed from earth, gone to the grave where there is neither device nor knowledge. I remember the woman who but touched the hem of His garment, and her to whom He said, "Go, and sin no more." Calvary's bloody scene compels me to go out into the alleys and lanes and compel just such to come in. Yes, "Go out," is the Master's bidding, not wait and beckon from a distance to these so stupified by long indulgence in sin.

The woman who was brought to a decision through the remarks of Mr. —— upon the conversion of the jail-keeper, has been one of our most exemplary Christians, and both her husband and daughter have followed her example. Two sons have joined our Bible classes; one has broken away from a crowd of bad boys, praying earnestly for a year, but not yet having made an open profession of faith. Though never a drunkard, yet he was on the way to it, for three out of his crowd of boys are fast going down to ruin.

How easily these people are reached, and then how ready to receive our sympathy,—hands stretched out to us, tearful eyes looking up to us, neglected hearts wanting only the knowledge of redeeming love *brought* to them. I cannot call the work labor; it seems we should say, our "Lines are cast in pleasant places, yea, we have a goodly heritage." We should not be compelled to urge Christians to put their shoulder to the wheel in this work, for if they knew the delight of it, they would come and join in the harvest, for surely we have an earnest of a vast gathering.

OREGON.

A LITTLE FIRE BEYOND THE MOUNTAINS.

The fourteenth annual Convocation of the Missionary Diocese of Oregon and Washington Territories assembled at St. Stephen's Chapel, in the city of Portland, on Friday, June 29th, 1866. The meeting was truly a pleasant one, and all the business brought before it was despatched with promptitude and good feeling.

The action of the Convocation in regard to missions was peculiarly gratifying. The Rev. T. A. Hyland offered the following preamble and resolutions, which were carried unanimously:

Whereas, The Domestic Committee have evinced a lively interest in the welfare of missionaries by increasing their stipends ten per cent., and

Whereas, They have also expressed a desire to know the exact circumstances of every missionary in their employ, in order that they may be the better qualified from such knowledge "to promote their comfort and so their usefulness;" be it therefore

Resolved, That in view of the actual and expressed interest taken in our welfare by the Domestic Committee, and that we may not be behind our brethren in the other Dioceses of this Union in zeal for the welfare and extension of our Church, that a mis-

sionary meeting be held on Sunday evening next, at such place as the Bishop may select, and that a collection be taken at said meeting for Domestic Missions; and,

Resolved, That at every meeting of Convocation in this Diocese, or as soon thereafter as convenient, a missionary meeting be held, and that a clergyman be appointed by the Bishop to preach a missionary sermon, and that at every such meeting a collection be taken for Domestic Missions.

In accordance with the above preamble and resolutions, a missionary meeting was held in Trinity Church, Portland, on Sunday evening, July 1st. Divine service having been read by the Rev. T. A. Hyland, and a selection of psalms sung by the congregation, the Bishop invited Mr. Williams, of the laity, to address the audience. He spoke on the importance of missions, and urged his brethren of the laity to greater liberality. He was listened to with marked attention for nearly three quarters of an hour. The Bishop then announced the 104th hymn, after the singing of a part of which, the Rev. T. A. Hyland next made an address. He related some of his experience in the missionary field in order to show the importance of the missionary work, and urged the necessity, of greater self-denial on the part of the laity, from the example of our Lord and His missionaries at present in the field. A few more verses of the same hymn were then announced and sung, after which Bishop Scott spoke in a feeling manner on the influence of missions and the importance of more zeal in the service of God, if the kingdoms of this world are ever to become the kingdoms of our Lord and of his Christ.

A collection was then made for Domestic Missions, after which the 107th hymn was sung, and the congregation dismissed with the apostolic benediction by the Bishop.

Thus ended the first regular missionary meeting in this far distant missionary Diocese, and although the collection was not large, owing to the very brief notice given of the meeting, nevertheless it was a beginning. In future years I promise you it will produce a handsome amount for the cause which we all have so dearly at heart.

T. A. H.

EDITORIAL.

DEATH OF THE REV. DR. CARDER.

Not unexpectedly, but in sorrow no less keen and deep than though it had been sudden and without warning, we announce the death of our highly esteemed associate and beloved friend, the Rev. J. Dixon Carder, D.D. After a long and very distressing sickness, which he endured with beautiful Christian resignation and trust, and turned to the high purpose of saintly ripening, he entered into rest on the 18th of August, 1866. It is well with him. May God care tenderly for his bereaved family.

A fuller and worthier notice of our departed brother will appear in the October number of the Spirit of Missions.

"OBSTACLES."

The Communication with this heading in our present issue, from our correspondent, "J. W.," contains many good things; and it may be a little presumptuous in us to say or think that all the views therein presented are not correct. We do not propose to

enter into an argument with our brother, but we are of the opinion that the most abundant supply of means would not bring to the ministry of the Church the much needed supply of the right kind of men.

It would have been a sad pity for the Church to fail in securing to her ministry a certain man of very marked abilities, who suddenly and unexpectedly became interested in her work, on the road leading from Jerusalem to Damascus. And yet, if he had waited, before making up his mind as to his future course of life, to be assured of an adequate support, he would, in all probability, have remained a layman to the end of his days. The thought of support was not at all in that grand question, "Lord, what wilt thou have me to do?" The prospect of temporal comfort or of temporal splendor, had the vision of one or the other or both of them been vouchsafed, would not, it is fair to presume, have at all increased his desire to serve in the sacred ministry, nor made his consecration to whatever it involved more complete. Times and circumstances have changed, but the principle that determines the devotion of true men to the ministry of the Church rather than to some other calling has undergone no change. That principle is love to Christ and those for whom he has given His precious life. The clergy of our Church are, as a class, poorly enough, nay, all too poorly, supported, but we should be sorry to think that any of them, with whatever experience of poverty and annoyance they may have had, would at the present time, were the thing to be done over again, hesitate for a moment to repeat their early choice of service, and with it their early vows of fidelity to Him who has honored them with position in the ministry of his own appointing.

Our opinion is that the most urgent need of the Church now is, not means in such measure as to influence men to ask for professional service at her hands, or for position among those who minister at her altars, but rather an awakening of all her members to a clear and awing consciousness of the magnitude and importance of her work in this sinful world, and of their individual obligations in regard to it. God forbid that we should cease to desire, or, in our sphere, with such powers and opportunities as we have, to labor for, the ample support of all our brethren. We know that many of them are "sore let and hindered," by wasting anxieties for themselves and their families. We know that many of them are forced "to rise up early, and late take rest, and eat the bread of carefulness." We would welcome with joy and thanksgiving such an improved condition of things as would place them above all concern for mere temporalities, and leave them free to expend all their energies upon the offices of their sacred calling. And one element in such an improved condition of things would undoubtedly be money; but unless the money should come as the free-will offering of Christian people, trained to right views of worldly treasure, and to liberality (serving as the evidence, and the free and natural expression, of the inward working of the Holy Ghost), by those who are over them in the Lord, the true ends for which there is a Church would not be likely to be furthered thereby. Such an endowment of every parish in the land as would secure to every

Rector entire exemption from anxiety in the matter of temporalities, would, in our opinion, prove anything else than a blessing to all concerned. The Church can not accomplish her work without money. She needs far more of it than she has the present power to command. But what she needs, if her true and lasting interests are to be subserved thereby, must come, not so much in the way of means to an end, as in the character of results of Divine operations in individual souls, and of Divine operations, with which the various offices of the Christian ministry are most intimately connected. The Church needs men and means. Her great work in this world cannot be performed without both. Her ministry cannot be maintained without both. Does she more need means to secure and sustain the right kind of men, than the right kind of men, "full of faith and the Holy Ghost," and "ready to be offered," to bring out and direct the requisite supply of means? The question goes not merely to a matter of order in things indifferent, but hinges upon that which seems to be a principle in the economy of grace and salvation.

Our Church has a large amount of wealth in the possession of her members, but only a very small proportion of it is available for the inauguration and prosecution of Christian work. The calls and appeals are numerous and urgent enough, but the money, in anything like sufficient amounts, is not forthcoming. And why is it not forthcoming? It is easy to say, and more than this, it is true to say, that too many, all too many, of our people are too much influenced and ruled by narrow and selfish views in their management of worldly treasure; that they are too eagerly devoted to the material ends of life, and expend too much upon the fashions and follies of the world. Are they systematically and thoroughly instructed as to the higher and more blessed uses to which worldly substance may be turned? Do they hear with sufficient frequency and with fitting solemnity and earnestness of utterance, of the perils that wait on the accumulation and retention of wealth in Christian hands, in the absence of right views and convictions of Christian stewardship? or of the calm pleasure and freedom from wearing anxiety that come of the studied holding of it entirely subject to the orders of our gracious God in distinctly marked Providential opportunities and indications? How many carefully prepared and fervently delivered sermons, on topics like these, do our people have the privilege of hearing during the course of the year? How many that give them full information in regard to the abundant opportunities and most urgent needs of our great field of Domestic Missions, and set their minds and hearts aglow with desire to help as God has given the ability? There are few, if indeed any, who are ready to take upon themselves the responsibility of asserting, and the burden of proving, that one principal reason why our people do not give up to the measure of duty and privilege to sustain all the great interests of the Church, is that they are not properly instructed and educated thereto; and if not, whose is the fault? Who, by the Divine Master, are held to the principal responsibility for such a condition of things?

THE SPIRIT OF MISSIONS AGAIN.

The indications that this publication is doing its proper work on a broader scale and in a more thorough manner than formerly, are becoming every day more numerous and cheering. In our going up and down among the parishes, we have opportunities, afforded to but few if to any others, of hearing expressions of opinion in regard to it; and we are happy to be able to say that they are all of a character to give assurance that it is becoming an informing and awakening instrumentality in much that appertains to the present missionary work and obligation of the Church. And in letters not a few received at this office, from every Diocese and missionary jurisdiction in the land, there are expressions of the same cheering purport. Some Bishops of the Church have expressed their purpose to do what they can to extend the circulation of this our missionary paper; and why should they not, one and all, commend it to those who of right look to them as chief instructors and leaders in all that relates to the extension and upbuilding of the Redeemer's Kingdom? Many Rectors are warmly commending it to their people, and some are giving their active personal service to the work of obtaining subscribers. And why should *they* not, one and all, let the great missionary interests of the Church have the full benefit of all the influence they possess in the matter of circulating missionary information, with a view to the awakening and sustaining of the missionary spirit? Many of our devout laymen have, in person or by letter, signified to us their willingness to co-operate in the effort now more than ever being made to increase the circulation of the Spirit of Missions, and a few have proved themselves the best agents we have ever known. And last, but by no means least, in quick apprehension of the needs of the times, nor in warm and effective zeal in responding to them, good Christian women—what could the Church do without them!—have volunteered their services in aid of this work, services which are thankfully accepted and much relied upon. We can hardly be out of the way in supposing that, at least, two thousand devout women of our Church read thoroughly every month this missionary publication. We wish to employ them all as agents in extending its circulation. There probably is not one of them who could not, with very little exertion, send us the name of a new subscriber, and the subscription price along with it, and many of them could send several. One informs us that but two copies are sent to the parish in which she resides, one to the Rector, and the other to herself. She sends the name of a new subscriber and the money, and writes, "I have been a subscriber for twenty years, and I find the numbers more interesting now than they have been at any previous time, *so much so*, that I am making efforts to induce others to add their names to your largely-increasing list, and so become *better informed* and more interested in the great missionary work of our Church. Before the close of next month, I hope to send you the names of *several* new subscribers."

Let the two thousand take up the work in the same spirit, and something will be done that has not been done in this generation, if indeed in any other. What two thousand devout and determined Christian women cannot do in the line indicated, or

in any other line within their proper sphere, a much larger number of men may not attempt with any hope of success. In the October number we will give the results of the efforts now suggested and solicited, and may they be such as to inspire thanksgiving for a new impulse given to a great Christian work.

"SPECIALS."

Our readers, many of them at least, are probably not informed as to the precise significance of this term, as used in connection with our work. The Domestic Committee have a very clear idea of what it means, and their Treasurer frequently has its significance so vividly presented to his mind as to cause him no little anxiety, not to say alarm.

In this office the word is used to designate such offerings of churches and individuals as pass through our treasury to some specific work, without increasing the ability of the Committee to redeem their pledges of aid to the general work of the Domestic field. These special offerings are passed to the credit of churches and individuals as so much received for Domestic Missions, while they are of no use to the Domestic Committee, except as they may serve to awaken in them gratitude to God that He has moved Christian people to do Christian deeds. Such offerings, however, the Committee are always happy to receive, and forward to their proper destinations, provided only, that they are kept supplied with means promptly to fulfil their own engagements, and to justify such enlargement of their sphere of operations as may seem at any time to be providentially demanded.

In some instances we have ourselves in the Spirit of Missions drawn the attention of our readers to specific work, and asked for special offerings in aid of it, and our asking has been promptly, if not to the full extent of the need, responded to. But it should be understood that we are employed to aid, and to do all we can to aid, the Committee in the great and constantly pressing work which the Church has placed in their hands; and that, therefore, we do not feel ourselves quite at liberty to enter much upon the advocacy of the special claims which are constantly being brought to our notice.

At or near the beginning of each year, the Domestic Committee, generally with an empty treasury, and not infrequently with their treasury burdened with debt, with nothing but faith in God and His Church to depend upon, assume large obligations, which they are expected to meet as they mature, that is to say, four times in each year. These obligations *must* be met, or missionary Bishops and other missionaries *must* be subjected to serious inconvenience, and, in some cases, to absolute suffering for the necessaries of life. Every one must admit that the first duty of the Committee is to provide for the prompt redemption of all their pledges; and to do this is no easy task, whatever may be its seeming to those who are not immediately and responsibly connected with it. And, till this be done, or be in such progress of accomplishment as to

render failure next to impossible, the Committee and those whom they employ, do not feel that they are at liberty to devote much attention to the special claims that are constantly arising. Let us not be thought of as being without sympathy for those who are doing the actual missionary work of the Church, in regard to the local and special needs of their special fields. If we had tongues enough, every special claim should have earnest words, but we have only one, and that is taxed to more than its capabilities by the pleading which the general work demands.

OUR FREE-LIST.

We now send the Spirit of Missions, without charge, to all our Bishops, to all our missionaries, Domestic and Foreign, to all the parochial clergy who desire it, and to all the teachers employed by the Freedman's Commission. This brings our free-list up to nearly two thousand, and involves an expense to the Committees and the Freedman's Commission of nearly three thousand dollars per annum. This amount is taken from funds contributed by parishes and individuals in aid of the great interests whose practical management is committed by the Church to the agencies named above. Their theory is, that this expenditure is justified by the influence which the Spirit of Missions exerts among the Bishops and other clergy in favor of their work. In other words, it is assumed that the missionary interest awakened and fostered among our Bishops and other clergy, by their gratuitious reception of this publication, is worth to the Committees and the Freedman's Commission, in pecuniary returns resulting from such interest, all and more than it costs them. Or, in other words still, the Committees and the Freedman's Commission think it wise and well to pay to our Bishops and other clergy about three thousand dollars per annum for their influence and exertions in behalf of the great missionary work of the Church.

Now, we do not write to say that a great or even any mistake has been made, and is persisted in, touching this matter. The theory or assumption which governs the present action of the Committees and Commission may be perfectly correct, and there may be ground for doubt as to its entire correctness. Facts and figures we cannot bring to the settlement of the question, for the reason that we have no means of determining the measure of interest which is awakened and sustained by the gratuitous distribution of our paper in the quarters referred to, and, of course, none by which even an approximate estimate may be made of the productiveness of this interest.

But there is one pregnant fact bearing upon this subject which may as well be stated in this connection as in any other; and that is, that not a single dollar is received by either of the Committees or the Commission, from any more than a mere fraction over *one third* of the parishes ministered to by those to whom the Spirit of Missions is sent without charge. During the past two or three years this has been very nearly the proportion of contributing parishes. Now this fact, to say nothing of the sad reflections which it awakens in regard to the indifference of so large a portion of the

Church to great and most urgent Christian interests, seems to justify the suspicion that the theory or assumption above referred to is not altogether sound. A departure from this theory, however, or rather from the course of action predicated upon it, for the present is not contemplated. And yet the day may not be far distant when those having charge of this publication, will feel themselves called upon by considerations of fidelity and economy in dealing with sacred charities, either to ask all who receive it to pay for it, or to restrict its gratuitious circulation absolutely to those Rectors whose parishes contribute annually to at least one of the interests which it represents.

Perhaps the Bishops and other clergy will be kind enough to give us an expression of their views in regard to this matter.

MISSIONARY CORRESPONDENCE.

MISSOURI.

Andrew and Nodaway Counties.—Rev. George Turner.

In accordance with my commission, I send you my semi-annual report.

I have travelled very extensively through the limits of my field as an itinerant missionary for Andrew and Nodaway counties, and by urgent solicitations from various sources, and at the suggestion of our beloved Bishop, I have visited other counties adjacent. About three months since I visited, for the first time, Albany, the county seat of Gentry. Albany is a thriving place, situated on the Grand River, about fifty miles northeast of St. Joseph, with a population of about a thousand souls. The surrounding country cannot be surpassed for agricultural purposes. Its facilities are so great that it will soon be not only very attractive to enterprising emigrants, but will be regarded as one of distinctive prominence in Missouri. On my arrival at this point publicity was given for introducing the services of the Protestant Episcopal Church. On Sunday morning we occupied the Presbyterian meeting-house. I was agreeably surprised to find the building filled to its utmost capacity. In the evening we purposed to hold a second service at the same place, but were compelled to adjourn to the brick meeting-house owned by the South Methodists, and even then, numbers were constrained to leave, as the building was thronged. I held a third service in the place on Monday evening, and was highly pleased to see such a large, respectable, and attentive congregation. This was the first time since the settlement of the country that the voice of our beloved Church was ever heard here. Its effects, I believe, will long be remembered. The attractions of the Church had never been witnessed by them; the minister, in his appropriate attire, they had never seen; the inspiring and elevating chants, accompanied by an instrument, and the hearty and harmonious responses in the use of our liturgy, they had never heard. They were strangers to the simplicity, sublimity, majesty and power of the book of Common Prayer, and for the first time were led to admire and appreciate it. On Monday, as an evidence of the same, an earnest desire was expressed, by the most prominent citizens, for monthly services to be held in this place. I have consented to supply them (Providence permitting). There are a few warm Church people located at this place, and I think the prospect is their number will increase. For this we shall labor and pray, leaving the event with the Great Head of the Church.

ALABAMA.

Loundisboro'.—Rev. J. T. Smith.

In compliance with the rules of the Board of Missions, I proceed to send you my first report as a missionary in this diocese.

I commenced my labors immediately after the removal of Gen. Thomas's interdict closing the churches in this diocese. I have been officiating at Antaugaville, Antauga county, once a month, and at Snowdown, Montgomery county, a place about ten miles south from the city of Montgomery, twice a month; the other

Sunday I have, until recently, devoted to Haqueville, the county seat of this county. I have officiated once at Mount Willing, in this county, where I baptized an adult above sixty-five years of age. He came twenty-three miles, through rain and mud, to meet the Bishop at his last visitation at this place, when he received the Apostolic rite of Confirmation. His wife and one or two daughters are now candidates for the same holy rite. I have another appointment for that place on the fifth Sunday in the present month. The Sunday I have hitherto given to Haqueville I shall leave open for the purpose of giving an occasional service to such places as may appear most promising, or as the Bishop may direct. Being in feeble health, my labors are very heavy, as I have to ride on horseback fifteen miles across the Alabama river to reach one, and twenty-five miles over a rough road to reach the other.

At Antaugaville we have a handsome church edifice paid for and consecrated. This place was received as a parish by the Convention some six years ago, and before the war, gave promise of soon being self-supporting. But alas! the zealous few that comprised the membership are so much reduced in precarious means, that they can do comparatively little. The prospect here is by no means discouraging, but we have powerful opposition from some of the denominations, which are very strong at this place. Your missionary once preached at this place as a Methodist preacher, and the leading member of the congregation then belonged to the same sect, and hence the fierceness of the opposition. We charitably hope, however, that the bitter prejudice hitherto existing against us is beginning to abate, and we hope for better times. There were no Confirmations here at the last visitation of the Bishop, though several were "almost persuaded." We feel confident, however, that at his next, some will come forward and take up the Cross.

At Snowdown I officiate in a school-house. Here there appears to be a good opening, but no prospect of much immediate increase. None of the denominations preach in the immediate vicinity, and most of the people are kindly disposed towards the Church—a few being strongly prejudiced against it. The Bishop confirmed one at his last visitation, which makes four Communicants we have at this place, three of them being mothers of families. We have also another candidate for Confirmation—a most estimable lady, and also a mother. Some others, I trust, are feeling their way out of the fog and mist of false teaching, prejudice and error, who, at no distant day, I hope, will be safely enclosed in the one fold of the Church.

We have many drawbacks here in our country. The anxieties the people have endured, first about the new system of labor, then about seed to plant their cotton crops, then about money to carry on their farms, and finally about cultivating them, owing to the unprecedented rains that have fallen during the Spring, have made it very difficult to enlist their attention on the subject of religion. The present status of the Southern States is a continual source of anxiety or irritation, by no means favorable to religion. As to the pecuniary support of religion, you, who live where money is so plenty, can hardly realize the state of affairs here. Some to whom I preach, who once could command by a draft on a commission merchant at any time five or ten thousand dollars, have mortgaged their lands to get as many hundreds to enable them to make the present crop.

As to the future, that depends entirely on the present crop and the price of cotton. The crop at this time is very unpromising, and if the price goes down, many will be hopelessly ruined. The effect of this state of things on the Church you can easily imagine. But God is good, and to Him we look for aid. "The Kingdom"—the Church—"is His," and so we will continue to pray "*Thy Kingdom come.*"

At my next report I hope to have something more cheering.

FLORIDA.

Monticello.—Rev. E. W. Eppes.

During 1864 and '65, I served the Diocese of Florida as missionary to Madison, Lake City, &c. At the opening of the current year, necessity led me to limit my work mainly to Monticello, still giving attention to the few Church folks who were left at my late centres of observation. The distribution of my work is now about as follows:

Monticello, county seat of Jefferson, one of the most thriving and orderly counties in the State. Here Divine service is held three Sundays in the month, one evening of every week, and on all holy days, when I am not absent on duty elsewhere. Attendance is steady, and about up to the room afforded (the building being small), and is made up mostly of

young people, who are yet, with God's blessings, to prove the strength and ornament of the Church.

To my vision, the Church has grown here, and is growing, steadily, though not rapidly. I remember the time, ten years ago, when our numbers at ordinary service were often not over five or ten; now, our Communicants are from twenty-two to twenty-five. The congregation, during the war, was served by the Rev. O. P. Thackara, of Fernandina; and to his energy and that of a layman now at Jacksonville, are due the plastering of the church, the staining of the pews, and the addition of a recess chancel. For hearty responses I know of no such gathering of Church people anywhere. For much of its strength and steadiness it is indebted, under God, to the strenuous labors of the Rev. Mr. Thackara, and to the earnest seconding given by his faithful and zealous family, one of whom can never be forgotten by this community. The Sunday-school has been weakened by removals, and is in a bad way altogether. A kindling of zeal in the teachers and scholars, and ministers as well, is needed. The library is quite worn out; and we want a re-inforcement of good Church books, Sunday-school manuals, &c. One feature which formerly lent attraction to the Sunday-school—the regular attendance of a goodly number of colored pupils of all ages, at the same time and place with the whites, instructed by the same teachers, and joining in the same exercises—is no more to be seen.

Macedonia, a Methodist church, fifteen miles east of Monticello, is my next point, where services are held, one Lord's day every month. Some years ago, I was accustomed to meet here a full congregation of colored people from three or four adjoining plantations; now, not more than twenty-five to forty have as yet begun to frequent our services. Many of my old friends among this race have changed their locality, and new men and women are coming in their places. A small band of whites attends here, only seven of whom are Communicants of the Church, who, with others, Methodists by persuasion, make up a congregation of about twenty-five or thirty. Did my other engagements permit, a good work might be done here among the freedmen; and indeed six miles south of this, I hold a monthly night service, at which attend about thirty colored people, who manifest a good degree of interest; and, as there are among them a remnant of my former charge in this neighborhood, some of the responses, as the Confession, Creed, and briefer petitions, are given distinctly.

Pine Island, four miles south of this station, the first of Mr. Thackara's labors, is a quiet place, where I occasionally officiate, finding some four or five communicants, and a congregation, mixed of white and colored, numbering from twenty to thirty.

Madisonville, the county seat of Madison county, thirty miles east of Monticello, was a good field during the war, there being refugees from the coast attached to the Church; now there are only eighteen communicants, and about thirty or forty attendants on a monthly service; this is held in the week, usually for two days in succession.

At Lake City, in Columbia county, fifty miles further eastward, are to be found only a very few who love the Church, though, during the war, my largest flock was gathered at this place, and my principal labors wrought. There are now ten Communicants, and an uncertain congregation, in the Methodist or Presbyterian houses of worship.

Houston, on the Pensacola and Georgia Railroad, between Madison and Lake City, I have visited several times, holding service and preaching once in the Court-house. There are only six Communicants here; a goodly congregation of people meet me here to whom the Church seems a novelty.

At White Sulphur Springs, in Hamilton county, on the Suwanne, and in the vicinity, I have held service and preached several times to large gatherings. The Springs is a famous resort for invalids during summer; and my first service was held under a bush-arbor, at night. The congregation was large and attentive, among whom I found a leaven of traditional Churchmanship, loyal despite of difficulties, and cordial in their welcome to a herald of the Gospel in the Church. Two cultivated daughters of a presbyter who lived and died in Canada, and a large connection from the coast of Georgia, devoted to her noble Bishop, with yet others, have made my visits at this point very pleasant; more than compensating for the long, hot horseback ride by which the Spring is reached from Lake City.

Quincy, Gadens county, twenty miles west of Tallahassee, fifty miles from Monticello, is my last regular station. Population about one thousand; the most picturesque village in the State. Here the Methodists rule; next come the Presby-

terians. St. Paul's, founded by the Rev. J. Glancey Jones, ought to have been strong in faith and manifold in works long ere this; but what do we see! The very building alienated and held as private property, while the minister of the Church, who looks in upon these people, has to hunt a corner in which to gather the sheep that are scattered. The use of the church so long desecrated I have secured. Would that some office from the "Lustration of churches defiled," like that lately used by the Bishop of Georgia, could have been had.

There are here about twenty-five Communicants, almost out of heart about the Church, and yet not quite in despair. It pitieth them to see the large old church so down in the dust; and to know that the material fabric, in its isolation and neglect, but too faithfully symbolizes the condition of the spiritual structure. Mr. Parum, of North Carolina, an invalid, served them in connection with Monticello; he is now at rest, and no longer lonely, as missionaries in Florida always are. The Rev. Mr. Perry, from New England, a man greatly beloved and very useful, labored hard to strengthen the things that remained, that were ready to die. Dr. J. J. Scott, now at Pensacola, fed these same people with a faithful and true heart, and ruled them prudently with all his power. And lately, Rev. W. J. Ellis gave such time as he could snatch from the oversight of St. John's, Tallahassee, and was blessed in all his influence over them, adding a goodly number to the communion Within a recent period, the Rev. Mr. Scull has given them services, while teaching in their neighborhood, free of charge, and I fear without due requital of appreciation. Alas, the ruins! for all this work and all these years of earnest prayers!

You will forgive this prolix report; it is given as a faithful account of the ground I try to get over, and for your use in forming an opinion as to mission work in Middle Florida.

NORTH CAROLINA.

Louisburg.—Rev. J. J. Ridley, D.D.

My labors amongst the freedmen are to me intensely gratifying, giving hopes of much usefulness. I am having large congregations on each Sunday night. There is manifested by them a growing admiration and love for the service. I have a choir of colored men and women, numbering about twelve, whose singing equals, in my estimation, the performances of more scientific choirs. Many of them read quite intelligibly, and there is a growing demand for Prayer-books and Testaments. I have distributed, gratuitously, many Prayer-books, and have nearly exhausted my store. It would be treasure well invested, to send out to our clergy, for distribution amongst the freedmen, very many Prayer-books and Testaments: I could make good use of one or two hundred, and should be most happy to be enabled to meet the demand constantly arising. The freedmen have a desire for learning, and on this account they hold in high appreciation our prescript form of prayer. It is a great mistake to suppose that they undervalue our service; the congregation that is served by me, in St. Paul's, is a conclusive proof to the contrary; they are sure to regard all efforts made for their benefit with gratitude. St. Paul's is the only place of worship in Louisburg where regular services are held for them; and I am full of hope that the good seed of the kingdom, which by God's grace may be sown there, will ere long bear abundant fruit. I beg leave to reassure my brethren of the North, that we of the South feel an ardent, earnest solicitude on account of this unhappy race, and desire to do our utmost for their present and eternal good.

LOUISIANA.

New Orleans.—Rev. C. S. Hedges.

Upon my return to New Orleans, a little more than a year ago, I found that my church (St. Luke's) had been entirely destroyed by fire during my absence, and my congregation much scattered and reduced. I found it impossible to obtain a suitable room in the neighborhood where my church had stood, and consequently I was compelled to hire a place for our services, in a location rather inconvenient to the large portion of my congregation. Yet, notwithstanding, the attendance upon all occasions of Divine service has been good, and, all things considered, the prospects of a speedy resurrection of the parish are very encouraging. Our present greatest need is a church building. But it is hard to build now, when everthing is at such a high price. Yet we cannot delay. We must hasten to put up a church, if it should be smaller and plainer than our former one. Owing to the various misfortunes which have befallen my congregation, we find it very difficult to raise

funds for this all-important object. The amount which we have thus far collected is not sufficient to enable us to begin to build, and I do not think it to be my duty to leave my scattered flock and go elsewhere to beg. I hear that great numbers have gone North from the South to solicit aid for different Church purposes, and to such an extent that the former are beginnig to complain of the burden. But be this as it may, I have no heart to leave my suffering people in order to go North and try to collect funds, while the result would be uncertain, and my absence from my field of labor injurious. If you or any other kind friend at the North would raise for my church one thousand dollars, in any way you may think best, we pledge ourselves to begin to build our church at once. Such aid and encouragement would enable us to prosecute the work to its speedy termination.

SOUTH CAROLINA.

Winnsboro'.—Rev. W. P. Dubose.

I beg leave to submit the following brief report of the present condition and prospects of the mission at this place, under my charge.

A few months ago several colored men of this town, encouraged by the action of the Diocesan Convention, and by the example of their brethren in Charleston, and acting by suggestion and advice, organized themselves into a congregation by the election of wardens and vestrymen. The next step was to apply through me to your Commission for the establishment of a school, a request which was promptly granted. But the work was begun under serious disadvantages, the principal of which was want of both church and schoolhouse, and the impossibility of securing buildings, in consequence of the destruction of the greater part of the town by fire.

I hold service for the white and colored congregations together in the Court-house, and, as often as practicable, for the latter exclusively. Until we can build a schoolhouse, which we hope to do, a member of the congregation has kindly given and fitted up a room in his house, where the school is now in successful operation; and, one afternoon every week, I meet the men of the congregation for the purpose of studying the Bible and practising the use of the Prayer-book. They are men of intelligence, high character, and are deeply interested in the work of the mission. The Bible lessons are studied and recited with great interest; and the responses, both in the private and in the public services, are becoming more and more general, full and hearty.

The school is most fortunate in having secured the services of an experienced, faithful, and interested teacher, and to it, mainly, in connection with the other means used, and God's blessing upon all, I look for the gradual building up of the Church here. I have a Sunday-school of nearly forty scholars, and visit the day-school once a week for the purpose of catechising.

We are much in need of Prayer-books.

I hope, in the course of the year, to raise, by periodical collections, something of a fund for the Commission and the Spirit of Missions.

NEBRASKA TERRITORY.

Nebraska City.—Rev. J. G. Gasmann.

After a long and expensive journey from California, I arrived here in the early part of June. I went directly to Bishop Clarkson's home, three miles from Nebraska City, the former home of Bishop Talbot, now Talbot Hall. Here we were kindly received by the Bishop's family, the Bishop himself being at the time absent. The Bishop's residence is a plain, but quite comfortable farm-house, beautifully located, overlooking Nebraska City. For the present three points have been assigned to me as my missionary stations—Bennet's Mills School-house, Pleasant Grove School-house, and Peru School-house. To one or the other of these places I go every Sunday. The people in the neighborhood, for several miles about, bring their families to join in the services. The Bishop hopes to place with me in this field, and also to carry on a school for boys. two other missionaries, in order that we may have more frequent services, and more fully occupy the field.

KANSAS.

Topeka—Rev. J. N. Lee.

June 24th.—The Bishop visited this parish and confirmed twenty-seven persons, making forty-eight within the year. Of these, eight were previously the recipients of adult baptism. In the class a majority were married people, and among them five husbands with their wives. A considerable number have been, until recently, strangers to our Church.

The parish has now nearly completed its church edifice, a most cheerful and

comely place of worship, of stone, with stained glass windows, and seating about two hundred and fifty comfortably. A new instrument has been introduced, of large size and fine tone. The parish has raised for improvements about fifteen hundred dollars this year, and has asked no assistance abroad.

The female seminary under my charge is very prosperous—its present accommodations having been filled up—and has a fine reputation throughout the State. There were four candidates for Confirmation—three of them for Baptism—from the school.

CALIFORNIA.

San Mateo.—Rev. A. L. Brewer.

I have, at last, real progress to report, at least in one parish; for, on the twenty-fourth of May, St. Matthew's Church, of this place, was *consecrated* by Bishop Kip, in the presence of a goodly number of the clergy and laity. A full description I send you elsewhere for the Spirit of Missions, if of use there. It was an occasion of much interest for the diocese, as this is the first *stone* church within its limits; and has the name of being the most beautiful church also out of San Francisco. This I say on the authority of others, as I have not been able to verify its truth myself. But I can freely say that I know of no rural church in the East out of the many I have seen, of its pretensions and cost, that I would prefer in its place.

The chancel window is one of great beauty; the generous gift of Mr. A. P. Baldwin, of Detroit, Michigan. The other windows are filled temporarily with plain glass, painted over. This will be replaced during the year probably, with stained glass from Florence, Italy, where it will be selected by Hon. Geo. H. Howard, who has already been a munificent contributor to the church.

The *consecration* of the church indicates its *freedom from debt*, which will, I know, gladden your heart. Since then, one of the wardens, Mr. Edward Taylor, has presented us with a sweet-toned bell, which now swings in the little belfry, and awakens echoes from hills which heard in its tones, for the first time, "the church-going bell." You may be assured that this thought thrilled me through with joy and gratitude on the morning that I first heard its notes pealing over this fertile and beautiful valley.

After much deliberation, I found, at the beginning of the year, that it was best for me to make this place my home for the present; and, having dissolved my immediate connection with the "Young Ladies' Institute," I found it necessary to begin a private school to aid in my support. This met with better success than I had dared to hope; and having carried it on until now, first in the public school-house and afterwards in the vestry-room of the church, I have made arrangements, by hiring another house beside my residence, to carry it on as a *Church-school for boys*, with the advice of the Bishop and the encouragement of a number of gentlemen here who express interest in the project. Indeed, Mr. Geo. H. Howard offers three acres of land adjoining the church-lot (of two acres) as a site for the erection of a building, provided five thousand dollars shall be raised for the purpose; and one thousand dollars additional when five thousand dollars more shall be raised; his proposition being to found a school for boys like St. Paul's, Concord, N. H., or Racine College.

For this I am now laboring, and, with Mr. Burton's assistance, (who is experienced in the work, having been a teacher in Racine College,) I hope to make a good beginning in the coming year, after which I shall hope to see the building begun on the proffered lot. It is beautiful and admirably fitted for the purpose, being enclosed on two sides by a stream, skirted with trees, which secludes it and furnishes it with shaded walks and choice playgrounds. I shall be prepared to take boarding pupils as well as day-scholars after the fifteenth of this month.

Regarding the church, I should have said in its place that it is furnished with cushions throughout of the best material and make, and is carpeted through the passages and chancel. It is intended, however, ere long to carpet it throughout. The week before the consecration we were presented with a fine harmonium or reed organ, with eight stops, by Mr. A. Hayward, one of the vestry. Its cost was four hundred dollars.

The number of pews is fifty-two, seating about two hundred and fifty persons, (rather less;) of these about twenty-five have been taken. The aggregate amount I do not yet know, as we are awaiting a vestry-meeting for a report from the Treasurer; and the same meeting is to decide upon the salary of the clergyman. Since January I have received from this parish one hundred dollars, fifty of

which was a donation towards my support, the rest from the Treasurer. From Redwood city I have received one hundred dollars also. I urged that my payments from there should be quarterly, and doubtless I shall soon receive another quarter's dues. It will be readily seen that with these receipts I should be unable to live without my school. But I trust from what I have heard that a salary of one thousand dollars will be given here, which will enable me to live without working so hard; for I cannot bear the same strain long without injury. Teaching all the week; riding to and from Redwood on Sunday; superintending Sunday-school and holding two services, besides pastoral work and what writing I can do, leaves me no time for recreation and little for rest.

Since the church here was consecrated, I have sustained services in both places in the morning, by the kind assistance of the Bishop and clergy of San Francisco. This will be continued until Mr. Burton arrives.

At Redwood city, althongh the progress has not been so marked, yet I have some to report. At the annual Easter meeting it was decided that it was not advisable to attempt building at present, for various good reasons, one of which was the seeming decline of the place, (temporarily, though, I believe it to be). Another was the scarcity of money in circulation, for California has not yet recovered from the drought of 1863 and 1864, and the state of finances in the East affects us unfavorably also.

But at my urgent solicitation, it was agreed that a building fund should be started; and accordingly the collection of the first Sunday in May was devoted to that purpose, and all the Communion collections there for the year are to be added to it. The first amounted to about fifty dollars. Soon after the ladies raised sixty dollars more by a strawberry festival; and now the fund amounts to about one hundred and twenty-five dollars. By preserving in this path, I trust that when another year comes around we shall have an amount which will lighten the anticipated burden of building, and make it possible. A resident clergyman there is greatly needed, and I trust that it can be so arranged that either Mr. Burton or I can make our home there. For the present, however, as our support will depend upon the school, we must unite upon that, and await Providential openings.

Collections for Domestic Missions.—April 1st: Redwood City, $13 05; San Mateo, $9. July 1st: Redwood City, $8 70; San Mateo, $5 25. Total $36.

MINNESOTA.

Little Falls.—Rev. John Elwell.

Since April 1st I have held Sunday services and preached at Little Falls, Crow Wing, and other places, occasionally—have kept up the Sunday-schools, and have attended to parochial duties generally. I am now engaged in teaching the public school in this place; this extra work made necessary by the increased expenses of the present situation of my family. In this I have the cordial approbation of Bishop Whipple, who has just been here. The school is conducted substantially as a parish school. It is confidently believed that the large number attending are morally and intellectually benefitted by the instruction received in the same. The scholars appear pleased and the parents satisfied. It is not probable that I shall be able to teach any more. For some time past I have had no assistance in any part of my work, and at my age (sixty-four) it is proving too much for me. I need relaxation and rest. For nearly four years I have been constantly engaged here in this work, having been absent only once, for a short time, to attend a Diocesan Convention. I think of leaving next month, and should perhaps like to remain six or eight weeks, if the Committee consent.

St. Peter.—Rev. E. Livermore.

The condition of my mission remains without any marked change. I at present divide my time between this place and La Soeur, where a movement has been made towards the erection of a church, which I think will be successful. A favorable feeling towards our Church exists there, and a parish school which I have established there numbers twenty-five scholars, and promises to be of much benefit. La Soeur is a promising town, twelve miles below St. Peter. At Ottawa, five miles below St. Peter, a neat stone church will be fit for use by Autumn, when occasional services will be resumed there. My parish school at St. Peter has been quite successful, numbering sixty or seventy scholars, under two teachers. These schools are not quite self-supporting, the deficiency

being made up by means furnished me by the Bishop.

There have been within my mission, since my last report, four children baptized, two marriages, and one burial. There are at St. Peter about fifteen Communicants. At La Soeur the Communion has never yet been administered.

St. Cloud.—Rev. G. L. Chase.

There are now seven candidates for Confirmation in my parish at St. Cloud. Thirteen having been confirmed last month. There has been a gradual increase in the attendance at church, until our small building will hardly furnish room for new comers. I am endeavoring to raise two hundred dollars this summer for the purchase of an additional lot which we need for church enlargement. Although forty-four souls have received the Sacrament of Baptism during the past eight months, we are yet without a baptismal font. The ladies of the parish have raised fifty dollars towards the purchase of an organ, for which we still wait. The town is growing rapidly. The Church seems to be understood and wanted. We have begun to feel that encouraging inconvenience of *too limited accommodations.* But the people have slender means. Not many rich in this world's goods are found on the far border. When the Church sustains laborers in this field their efforts are not without this "note" of the kingdom, that "to the *poor* the Gospel is preached." Church extension in this diocese is now "at its flood," and needs but timely support to *possess the land.*

I hold occasional services at Sauk Rapids, where I have baptized five adults and many children, and prepared a class of six for Confirmation. There is a neat church edifice, but without font, carpet, &c. My missionary trips have extended thirty-five miles to the north and one hundred miles to the north-west, with services in school-rooms, forts, and log-dwellings.

Living as we do, eighty miles north of St. Paul, the Indians are our near neighbors and constant visitors. In February, the thermometer indicating nearly 30° below zero, I went, by request, to a hunting camp twenty miles north of St. Cloud, to bury an old Indian named Sa-gke-tonce, and to preach to his late comrades, fifteen in number. The mourners had their faces smeared with ashes and their hair streaked with red and yellow powder. In July I was again sent for to bury an Indian boy. His grave was made upon a high, narrow, almost inaccessible ridge, between two lakes, skirted with dense woods—no unfitting burial place for a child of the forest—and expressly chosen on account of the natural security of the position from the encroachments of civilization. On the same occasion I baptized an Indian child and two girls of fourteen and sixteen years. Among the white settlers on the frontier, mindful of the fearful massacre of a few years ago, even these simple ministrations rendered to the Indian are regarded as casting the children's bread to "dogs." Is an "apologia" needed? Two chiefs of the Red Lake band travelled more than two hundred miles through last winter's snow to implore our Apostle-hearted Bishop to send them a missionary. I shall never forget their solemn petition: "In behalf of my children, and the children of my people, I appeal to the Bishop, and not to him only—I appeal to the Great Spirit, that he may help us by sending to us a man who will teach us." Is not here a germ of the same faith which inspired the plea of the woman of Canaan for "the crumbs which fall from the master's table." When has *more* than "the crumbs" been the red man's portion?

KENTUCKY.

Princeton.—Rev. W. M. Ross.

Since my last report, made January, 1866, I think the people begin to manifest more love and attachment to our Church than they did when I first came among them. In all the three stations in which I officiate, my congregations are large. A desire for the Prayer-book appears to be manifested. I expect, when the Bishop visits this section of Kentucky, to have a Confirmation class of some eight or nine. In Princeton our church edifice has been very much damaged by the soldiers, but I have succeeded in raising, I think, a sufficient sum to have it repaired. The contributions to Domestic Missions are twelve dollars, which sum you can deduct from my stipend.

ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from July 10th to August 10th, 1866.

Massachusetts.

Groton—For Ch. at Kansas City, $2; for Ch. at Boise City, Idaho, $7	9 00	$9 00

Rhode Island.

Newport—Emmanuel	78 17	
" Proceeds of a missionary meeting	14 90	
Providence—Grace, a seamstress	3 50	96 57

Connecticut.

Hartford—Christ, of which $75 was Easter offering	111 09	
New Haven—Estate Russell Hotchkiss, proceeds of legacy ½	373 00	
New London—St. James'	113 5	
Norwich—Christ	52 95	
Middletown—Holy Trinity	75 65	
Milford—St. Peter's	15 00	
Ridgefield—St. Stephens'	30 50	
Waterbury—St. John's, of which for Rev. M. Hoyt, Dakota, $50; for Rev. E. Geer, North Carolina, $50; for Bp. Vail, $50	204 08	975 80

New York.

Brooklyn—St. John's	52 12	
Beechwood—St. Mary's	35 00	
Cooperstown—Christ, of which for missions in the South, $14	18 13	
New York—C. A. Butler, Esq.	10 00	
" Calvary Mission Chapel, young ladies' Bible class,	15 05	
" Cash	1 50	
" W. E. Stewart, Esq.	20 00	
Matteawan—St. Anna's	100 00	
Port Chester—St. Peter's	73 50	
Philipstown—St. Philip's	25 26	
Westchester—St. Peter's	72 15	
White Plains—Grace S. S.	10 00	432 71

Western New York.

Auburn—St. Peter's	80 00	
Buffalo—Ascension	11 00	
" St. Luke's	6 00	
" Trinity	7 98	
Batavia—St. James, of which from five cent coll., $51 09	119 17	
Canandagua—St. John's, for *So. clergy*,	2 00	
Constableville—St. Paul's	4 00	
Hunt's Hollow—St. Mark's	3 80	
Ithaca—	25 00	
Jordan—Christ	4 14	
Le Roy—St. Mark's	47 00	
Louville—Of which from A. P. Loveridge, $3; for *So. clergy* $3	6 00	
Lockport—Grace	27 00	
McLean—Zion	1 00	
Norwich—Emmanuel, of which for *So. clergy*, $6 31	12 61	
Penn Yan—St. Mark's	6 08	
Stafford—St. Paul's	8 00	
Sherburne—Christ	6 00	
Weathersfield Springs—St. Clement's	2 50	379 28

New Jersey.

Elizabeth—St. John's, a member, ½	10 00	
Newark—Estate of Hanford Smith, Esq., acct., bequest and interest thereon, through Wm. S. Fairtoule, Esq., Sur. Ex., ½	422 33	432 33

Pennsylvania.

Birdsboro—St. Michael's	4 00	
Douglassville—St. Gabriel's	13 54	
Lower Dublin—All Saints'	72 00	
Oxford—Trinity	165 50	
Williamsport—Johnnie and Neddie	2 00	257 04

Delaware.

Brandywine Village—Of which from S. S. for Nashotah, $44 46; for Fairbault, $44 46	105 20	105 20

Maryland.

Hagerstown—St. John's, five cent collection, ½	11 00	
Port Tobacco Parish—Charles Co., ½	13 00	24 00

North Carolina.

Rowan Co—St. Andrew's, ½	2 00	2 00

Texas.

Jefferson—Christ	5 00	
Marshall—Trinity	10 00	15 00

Kentucky.

Lexington—Christ	226 00	
Princeton—	12 00	238 00

Indiana.

Saundersville—	5 50	5 50

Illinois.

Kankakee—St. Anne's	2 20	
Wilmington—	8 50	10 70

Michigan.

Ann Arbor—St. Andrew's	6 00	
Brooklyn—All Saints'	19 00	
Cambridge—St. Mary's	2 25	27 25

Wisconsin.

Berlin—Trinity	5 00	
Janesville—Trinity	25 00	30 00

Minnesota.

Austin—	8 30	
Hastings—St. Luke's	9 60	
Le Sueur—	9 00	
Minneapolis—Gethsemane, a member	10 00	
Little Falls—	4 50	
Rochester—Calvary	3 00	
Shakapee—St. Peter's	2 00	
St. Anthony's Falls—Holy Trinity	7 60	
St. Peter—Holy Communion	3 15	57 15

Missouri.

Boonville—	85	
Littsville—	4 00	4 85

Nebraska.

Omaha—	7 00	
Nebraska City—St. Mary's	45 85	52 85

Washington Territory.

Olympia—St. John's	7 00	7 00

Oregon.

Astoria—	7 00	
Portland—Trinity	24 99	31 99

California.

Los Angeles—	20 00	20 00

Miscellaneous.

U. H. R.	20 00	20 00

Total from July 10 to Aug. 10	$3,234 22
Amount previously acknowledged	68,989 75
	$72,223 97

FOREIGN MISSIONS

OF

The Protestant Episcopal Church.

SEPTEMBER, 1866.

EDITORIAL.

MEN AND MEANS.

No. I.

In all the great enterprises of the age two elements are essential to their accomplishment, viz.:

MEN AND MEANS.

In no department of business do we look for any great or permanent results without these two forces combined. However grand or well conceived our plans, without men to execute them they will not be realized. And without the means to provide material and support the men while at work, our plans will equally fail of their accomplishment.

In the national struggle through which we have recently passed, the cry on every hand from first to last was for men and means, and in the Providence of God there was no lack of either, but both were abundantly supplied and the national cause prevailed. So God has ordained that the great results in the moral world shall be achieved by the same instrumentalities. The same forces which accomplish great national and commercial enterprises are to be consecrated to the Lord for the promotion of his glory. The gospel of reconciliation is committed to MEN. The Saviour, in establishing his kingdom upon earth, chose men as his instruments, and commissioned them to preach the gospel to every creature. And He has been chosing men by the Holy Ghost ever since, and sending them forth into the world's great harvest field, and His great command to His Church is, "Pray ye the Lord of the harvest that he would send forth *laborers* into his harvest."

The demand for laborers was never greater than now. The progress of the age in its great discoveries and achievements in art and commerce are but the movements of Divine Providence in multiplying facilities for the spread of the gospel and opening the door on every hand to the missionaries of the cross. The barriers by which these were shut out in years gone by, have been, one by one, removed, until it may now be

said that the whole world is open to the free publication of the glad tidings of salvation. Then, too, the thinning ranks of those already in the field call for reinforcements. Missionaries wear out as well as other men, and they often wear out much sooner; because of the fewness of their number and the greatness of their burdens, unless reinforcements can be sent to them; important stations must be abandoned and given back to the dominion of Satan; schools, already the source of great good, must be closed, and new and promising fields from which comes the cry for preachers and teachers, must be left unoccupied.

For our missions in China, in Africa, in the new and opening field of Haïti, and in Mexico, we want more men to fight the battles of the Lord; to defend the banner of the cross where it is already set up, and to push it onward and plant it in the very heart of Satan's kingdom. We want men and women of true missionary spirit, with hearts full of the spirit of Christ and burning with the love of souls. We want men of zeal, who are as earnest in their work for Christ as the men of the world are in pursuit of its gains. We want men of strong faith and perseverance, who are not easily discouraged by difficulty and trial.

With such laborers the work of the Lord will prosper; his kingdom will be advanced, and the glorious day be hastened when the heathen shall be given to Him for an inheritance, and all shall know Him, from the least to the greatest. Who will go? Who will say, "Here am I, send me?"

THE RESULTS OF MISSIONS.

Not long since an article appeared in an influential English journal on the subject of Missions to the Heathen. The writer of the article admitted that the duty of attempting the evangelization of the world was one which men professing Christianity could not well deny, but he asserted that the friends of Missions had nothing to show in return for the efforts made. The article was a stricture on a speech of a distinguished prelate of the English Church, and accused the speaker of being "silent or wisely vague," as to the cause of the indifference of the people in general towards a confessed duty. That cause he affirms to be the concealment of the results which have attended missionary movements, and he insinuates that the promoters of Missions are silent because they have nothing to reveal. It is true, the writer confesses that there are reports put forward by missionary societies, but then he also confesses, with the utmost *naiveté*, that they are unreadable and unread.

The Rev. Archibald Boyd, incumbent of Paddington and Canon of Gloucester, has replied to this article, in a letter addressed to the Right Hon. the Earl of Chichester, President of the Church Missionary Society. This letter, which forms a pamphlet of fifty pages, has already passed to a third edition, and is every way worthy of an extensive circulation. Mr. Boyd shows that the progress of Missions, so far from being a

thing which the Church is obliged to keep in the back-ground, is one so eminently satisfactory as to yield solid cause for honest and grateful rejoicing.

Mr. Boyd instances the continued increase in the number of the communicants connected with the stations of the English Church Missionary Society, and gives the comparative results of the labors of the Society during five decades of its existence. In 1821 there were five hundred and eight communicants; in 1831, there were one thousand two hundred and seventy-one; in 1841, six thousand and fifty; in 1851, fifteen thousand three hundred and six; in 1861, twenty-one thousand two hundred and sixty-one. The number at present is *over twenty-six thousand.* A similar increase in the number of communicants has followed the labors of the agents of other societies.

Attention is also called to the marked success of Christianity and the transforming power of the Gospel in such fields as Sierra Leone, South Africa, Tinnevelly, Travancore, and the South Sea Islands. Of Sierra Leone, Mr. Boyd writes as follows:

It speaks volumes in the way of results, that this colony now presents, throughout its length and breadth, not only such features of substantial and moral advance as I have exhibited, but the condition of an orderly, well-acting ecclesiastical establishment. The missionary stations have resolved themselves into parishes, nine in number, each supplied with its pastor, each self-supporting, and each feeling it a duty to make provision out of its own resources for the extension of the Gospel to tribes lying outside its own immediate plantation. We have in the colony of Sierra Leone, and its adjacent missionary districts, a respectable, happy, industrious population of 80,000 persons, of whom 20,000 are communicants, who, after expressing to our society the deepest gratitude for the advantages conferred upon them, and praying, with a touching love, that the bond of religious affinity may ever link the mother and the children to each other, ask that they may be permitted to release the society from further care and expense, by providing out of their own independent resources, for the support and diffusion of God's truth among them. Surely, when we witness such results as these—degradation changed into respectability, indolence into industry, vice into morality, utter want of power into honest and productive occupation, a wilderness into tracts teeming with cultivation and plenty, dependence into manly assertion of the rights of duty, recipients of bounty into the providers of bounty for others—we are amply justified in coming to the conclusion that the labor has not been in vain.

There are few spheres of action more repulsive than that of South Africa or Hottentot Land, on which the London Missionary Society and the Society of the United Brethren (Moravians) entered at the beginning of this century. Of this field Mr. Boyd thus speaks:

Certainly, if a debased, animal, sensual population ranking itself among human kind, was to be found anywhere, it was there. Possibly the New Hollander may rank lowest in the family of man; but I apprehend that the Hottentot, until the magic power of Christianity elevated him, might claim a share of the unenviable position with him. That sphere was selected by Dr. Vanderkemp, after his singular conversion from infidelity to truth, and from irreligion to godliness, because it was considered to be the Ultima Thule, the darkest and most hopeless tract on the map of heathenism. To make such a people industrious, active, decent, intelligent, appears to those outside like the attempt to "make the Ethiopian white, or change the leopard's skin." Yet, after

years of toil, patience, perseverance, ingenuity, prayer, the thing has been done; and, if witnesses of high position are not untrustworthy, Christianity has made out of half-animals a race of civilized citizens and God-fearing Christians. Station after station sprung up under missionary cultivation, and the friends of religious progress will recognize at once the names of Gnadenthal, Groenkloff, Bavinskloof, Pacaltsdorp, Bethelsdorp, &c., once mere heaps of kraäls, now decent and orderly villages. I shall close this notice of South Africa by quoting a reply I have received from the Secretary of the London Missionary Society, in answer to a question I took the liberty to put to him respecting the probable number of converts in connection with their missions: "You are no doubt aware that the Hottentots are found almost exclusively within the limits of the Cape Colony, and the aborigines in the countries beyond it. Of both classes there are under the superintendence of our Missionaries thirty-six principal stations, with an average of five or six affiliated out-stations. Each of the principal stations on an average would include a population of six hundred or one thousand persons. The number of communicants in their several churches exceeds five thousand." I shall only add to this, that to the number thus connected with a single missionary society there ought to be added all the converts in connection with five other societies engaged in the same field. I have not asked for their returns, else I should no doubt have it in my power to produce large figures representing the numbers who in the Cape Colony, in Kaffirland, and in Bechuana, profess and call themselves Christians.

Among many other evidences of the value and success of the Mission work, Mr. Boyd presents the very peculiar and weighty one that there are no more ardent supporters of the cause of Missions than Christian men who have witnessed the work abroad. The Secretary of the Church Missionary Society says that certainly not less than one hundred thousand dollars a year comes into the hands of that Society from European residents in the fields in which their missionaries are operating; the London Missionary Society would place their contributions from a similar class at beyond eighty thousand dollars a year. It may be fairly and cautiously said, that the missionary societies in general do not receive less than two hundred and fifty thousand dollars a year in India alone from persons who live in the midst of their operations among the Heathen. Upon this point Mr. Boyd well remarks:

Beyond doubt, the best authorities on these points are those who live on the spot, see the necessity for Christian effort, and scrutinize the movements of our missionaries. If these men—English residents in distant lands—give their money, their recommendation, their testimony, and their co-operation in favor of the work which comes under their own eyes, we may surely admit that that work must be of a satisfactory description. Men would hardly help on fruitless labor or misdirected efforts; men would hardly, with a dispiriting experience of facts around them, give us their help, and send in their touching solicitations to have errors repeated or useless attempts perpetuated and extended. Now, what are the facts on this point? These: that there are no more ardent supporters of the cause of Missions at home than Christian men who have witnessed the work abroad. These: that such a man as Sir H. Edwardes secured to the Mission of Peshawar one hundred and twenty pounds yearly of his own means, after he left the station. These: that an Indian officer has presented one thousand pounds to the Church Missionary Society, for the extension of that Mission into the Darajat. These: that men of undoubted ability, discretion, and judgment, such as Sir Robert

Montgomery and Mr. M'Leod, in conjunction with fifty-five others—gentlemen holding high offices—both civil and military—have sent forward to the Church Missionary Society a most earnest appeal in favor of a religious invasion of Cashmere; the sincerity of which is attested by the fact of considerable contributions out of their own pockets for the object. These: that our new Governor-General of India, a man of singular judgment and wide acquaintance with the state of the country over which he has been called to preside, is an acknowledged advocate of the necessity, and a fearless witness to the success of Missions. Surely, these facts cannot go for nothing. Surely, the well-known words and acts of men are not to be held as either insignificant or worthless, who "speak what they do know and testify what they have seen."

THE CLERGY AND MISSIONS.

The author of the *Golden Opportunity* says that half a century ago, "learned prelates were not ashamed to maintain that the precept, 'Go into all the world and preach the Gospel to every creature,' extended only to apostolic days." A writer in the *Christian Observer*, for February, 1865, remarks: "They who can remember the several missionary societies in their 'day of small things,' will also remember the contemptuous sneer with which many in high places looked down upon the feeble and unpretending efforts of the true disciples of Christ. No attempt was ever deemed more Quixotic than that in which the sincere believers in Christ engaged, when they undertook to carry the lamp of life into the dark places of the earth."

And as in the Church of England, so also in other Christian bodies. The Rev. H. Burder, in his sermon before the London Missionary Society, informs us that, in a Non-Conformist ecclesiastical assembly, "it was represented that to spread abroad the knowledge of the Gospel among barbarous natives seems highly preposterous, in as far as it anticipates, nay, even reverses the order of nature. Men must be polished and refined in their manners before they can be properly enlightened in religious truths. Philosophy and learning must, in the nature of things, take the precedence. Indeed, it would seem hardly less absurd to make revelation precede civilization in the order of time, than to pretend to unfold to a child the *Principia* of Newton ere he is acquainted with the alphabet."

At a meeting of Baptist ministers at Northampton, when Mr. Carey proposed the question whether the command given to the Apostles to teach all nations, was not obligatory on all succeeding ministers to the end of the world, one of the company replied: "That nothing could be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, would give effect to the commission of Christ as at first; and that he was a miserable enthusiast for asking such a question." This is stated by Andrew Fuller, who also says that some of the Baptist ministers "considerd the plan of a mission to India like a proposal to make a turnpike to the moon."

When Gordon Hall and some other students at Williams College, Massachusetts,

projected the commencing of a mission from this country to the heathen, they were ashamed to speak of their favorite plan at first, as they knew that their views would meet with a chilling reception; and it was not until after years of thought, and toil, and prayer, that they succeeded in getting a society formed to send them out.

Happily we have lived to see the day when the clergy are no longer among the scoffers at foreign missions. The "contemptuous sneer" no longer comes from them, but it is confined to men of the "anthropological school," who love to season a book travels or a work of fiction with some over-charged and caricatured representation of missionary scenes and doings. But though all the clergy have ceased to scoff at foreign missions, very many of them still decline to do anything in aid of the cause. The Rev. Henry Venn, B. D., Secretary of the English Church Missionary Society, in a pamphlet recently published, says that only one in four of the clergy of the Church of England either present the subject in their churches or allow it to be presented by others. More than half of the clergy of our own Church never take up a collection for this object. To the clergy generally, and to these delinquent ministers in particular, we would commend the following from an excellent letter of a missionary in China to his former fellow-pastors at home:

Ministers are the defenders of the faith and the teachers of the people, and it is as much their duty to instruct, to reprove, and to exhort their people on this subject as on liberality to the poor or the observance of the Lord's day. Nay, more, they are the representatives to the people of a dying world, and they should present faithfully their claims and cries for help. They are to sympathize with Christ, and as His embassadors, they should intercede with the Church for the perishing. They are placed between the living and the dead. Let them not neglect or ignore the high and holy trust.

Missionary sermons lose much of their efficiency by being too abstract and general. They should, no doubt, set forth the doctrines and principles on which the work is founded. But this is not all, nor chiefly what they should do. They should appeal to the hearts of the people as Christians, as feeling for the woes of dying men, and as sympathizing with Christ for His redemptive work and soul-travail for lost men. They should also set forth the moral and spiritual condition of the heathen, how they are not only wretchedly ignorant and blinded, (which is too often supposed to be the worst of their condition,) but how they are universally sunk to the lowest depth of wickedness, giving loose rein to all those corrupt and malignant passions that degrade and pollute the soul, and how their religions are a bundle of vain superstitions, cruel rites, and gross deceptions. And this should be done in detail, enforcing the general statement by facts and illustrations. Further, missionary sermons should bring out a comprehensive statement of the history, progress, and prospects of missions. Especially the missions of our own Church, their number, location, strength, progress, and prospects should be noted, so that the people may become as familiar with them as they are with the great divisions of the earth, or with the towns in their own countries. The difficulties, hinderances, and trials of the work should also be dwelt on frequently and fully. This will not injure the cause, as some have supposed, but will call forth sympathy and prayer for the missionary, and will silence the clamor for greater success, which has so often injured the cause. The people must be informed or they

will not act. It may be said, perhaps, that such information is given more fully in missionary papers and books than it can be in the pulpit, and that there is the proper place for the people to get it. The same may be said, however, of various other matters that must, nevertheless, be preached, and preached frequently. It would be just as reasonable to depend on religious books and newspapers to spread abroad, and defend, and enforce the other parts and all parts of Gospel truth. The fact is the people do not and, until a great change takes place, they will not get sufficient information from books and newspapers. The minister has, or should have, opportunities and facilities for getting information that the mass of the people cannot have. Let *him* then instruct the people.

They know that there is a Board of Missions, and that money is wanted to send missionaries to the heathen, and this is all. How many, think you, know the number, strength, location, and progress of our own missions, to say nothing of those of other Churches; or, how many have any just idea of the real condition of the heathen world, and of the utter inadequacy of the agencies in operation for their evangelization? Alas! they are hard to find and easy to count, as I have been alike pained and surprised to find. My serious conviction, brethren, is, that there is verily a fault among ministers in this matter. As missionaries we look to you for sympathy and co-operation. You must carry this great cause on your shoulders. To you it properly belongs.

There are other ways, besides formal services, in which the pulpit can be made subservient to the missionary cause. A preacher, if he keeps posted up in missionary matters, can often introduce into his sermons, with the happiest effect, anecdotes and incidents from missionary life. He can place heathen religions and morality in contrast, as he presents the pure, and holy, and living doctrines of the Gospel of Christ. He can enrich his style with figures and illustrations from heathen religions and customs, and from missionary trials and triumphs. A monthly missionary meeting should also be sustained in every parish. The minister may indeed say that the people take no interest in it and do not attend. This, however, is chiefly his own fault. It is his business to make it interesting, and to exhort the people to attend. It is anything but a barren subject. The same amount of labor that is usually bestowed upon a Wednesday evening lecture will make the monthly missionary meeting interesting and popular.

Missionary papers should also be circulated in the parishes. These are justly regarded by all the friends of missions as a most important means of diffusing missionary information. They should not take the place of the pastor's labor, but should be used by him as helps and instruments by which to do his work more effectually. Their circulation will depend, almost always, directly on the influence and efforts of the pastor. Let each minister, then, take up this matter as of paramount interest to the mission cause, and let him see to it that, so far as his efforts can possibly secure it, some *missionary* paper shall be in every family. It may cost labor and pains, but is more than worth it all.

MISSIONARY CORRESPONDENCE.

HAÏTI.

In our last we published a paper giving particulars in regard to the general aspect of the missionary field in Haïti. The following communication, for which we are indebted to Bishop Lee, of Delaware, to whom has been delegated Episcopal authority in that field, presents some very interesting and encouraging facts respecting that portion of the mission to which the Rev. Mr. Alexandre has recently been appointed. We present, with this paper, a map which will give to the reader information in regard to the several localities now embraced in the mission to this island.

MISSIONARY VISIT TO THE MOUNTAINS OF LEOGANE.

By J. T. Holly, *Missionary of the P. E. Church at Port-au-Prince.*

The late Bishop Burgess, during his recent Episcopal visitation in Haïti, in response to a petition from a number of Protestant believers in the Mountains of Léogane, admitted to Deacon's Orders the Rev. Julien Alexandre, the native colporteur, who, under God, had brought them to the knowledge of the truth as it is in Jesus. And one of the parting injunctions of the visiting bishop, when about leaving Port-au-Prince to return home, was the recommendation that I should extend my pastoral care, as a minister of the Church in priest's orders, to the congregation committed to the charge of the Rev. Mr. Alexandre. This injunction of the departing, and I may now add dying Bishop, I have hastened to obey.

Taking steamboat from the capital, Friday morning, the eleventh inst., at eight o'clock, I passed down the bay of Port-au-Prince to Léogane, a town distant twenty-four miles, arriving at the latter place after a sail of two hours and a half. Here I was met by the Rev. Mr. Alexandre, who had previously transferred his residence from the capital to Léogane. Lodging with him over night, we both took horses, Saturday afternoon at three o'clock, and travelled a distance of twelve miles from the town in the interior among the mountains. Reaching the location of the flock committed to his charge at six P. M., we lodged over night with one of the members, awaiting the sacred duties of the coming Lord's day.

SERVICE IN THE MOUNTAINS.

At ten o'clock the next day, the congregation having assembled from the surrounding mountains, prayer was read by Mr. Alexandre, assisted in the reading of the lessons by Mr. Pierre François Louis, a native whose application as candidate for Holy Orders has been received by Bishop Burgess, with permission to act in the meantime as lay reader in the mountains. Mr. Alexandre administered baptism to an infant of one of the members of his flock during morning prayer, being the second time he has administered this sacrament since his ordination. I preached, and administered the Lord's Supper to twenty-five persons admitted for the first time to the communion of our Church. The service being ended, and dinner over, we again took horses, at half-past two o'clock P. M., for the town of Léogane, where we arrived at five o'clock. At seven P. M., I held a missionary service in the school-house of Mr. Brisson, a native convert to the Gospel; preached and administered the holy communion to four members of the Church in town, who had not been able to join the service in the mountains. Among the persons thus participating at the table of the Lord, was Mr. Rameau, a young man among those at Cayes who are now waiting the establishment of our Episcopal mission in that city. He was confirmed in my congregation at Port-au-Prince, with two members of the congregation in the mountains of Léogane, by Bishop Burgess. The Bishop authorized him to act as a lay reader, and encouraged him to look forward to the ministry. His uncle is a senator of the Republic from Cayes. Mademoiselle Brigitte Casimir, also confirmed at the same time by the Bishop, partook of the Holy Communion on the same occasion. She has recently removed from the capital to Léogane, to establish a primary school in connection with the mission of Mr. Alexandre. This projected enterprise was submitted to the Bishop while here, and received his approbation.

Monday evening, the fourteenth, I held a second missionary meeting, by special request, in the same school-house, and preached to a very respectable and attentive audience.

Tuesday morning was spent, in company with Mr. Alexandre, in visiting from house to house in the town, where a good word could be said in favor of the cause of our blessed Master, for whom we are called to labor in this field. Wednesday, at ten A. M., taking a sail-boat from Léogane, I reached

HAYTI
DOMINICA
PORT AU PRINCE
Scale of Miles
0 10 30 60
Tortue I.
Port Paix
St. Nicolas
Gonaives
Petite Riviere
Les Verettes
St. Marc
Arcahaye
Comare I.
Leogane
Miragoane
Les Cayes
Jacmel
Aquin
Roxo Pt.
Le Flaux Cape
Beate Pt.
Mongon
Aguiero I.
B. de Neybe
Baitoas
Banique
Catalina C.
Visao
Causedo P.
S. Joseph
Savana la Mar
Puerto Plata
Monte Christi
Isabella
Santiago
St. Yago
Concepcion
Angelina
R. Yuna
Samana
Grand Riviere
Cape Cabron
Tres Rivieres
Gravois
Abacou Pt.
Pte. de Morne Rouge
Jacmel
Barinet Pt.

Port-au-Prince at six P. M. the same day. I have promised, by the help of the Lord, to visit this mountain congregation once every three months, until at another visitation Mr. Alexandre may be advanced to priest's orders. I am sure he will use the office of deacon well so as to gain that good degree.

Having now given a synopsis of my missionary tour, I desire to return and speak more particularly of the work in the mountains, as the same fell under my observation during the visit just described.

ACCOUNT OF THE REV. MR. ALEXANDRE'S WORK.

Leaving the material point of view, I now come to speak of Mr. Alexandre in his spiritual labors. During our journey together on horseback, we had occasion to pass the habitations of several members of his flock in going to the mission station at Cabaret-Quatre in the mountains. He would dismount and enter their huts, to hold a word of spiritual conversation with them, and offer prayer. This he informed me has been his custom as a colporteur during the five years that he has been laboring in these mountains. At this time, he more particularly spoke to them of preparation for the communion on the approaching Lord's day. It was my privilege to add a word on this subject to the Scriptural instructions of the zealous deacon. After reaching the mission station, he visited several families, dwelling in close proximity, members of the congregation; he also exhorted and prayed from house to house, catechising the children, two of whom, well grown lads of seventeen and nineteen years, he recommended to me to be admitted to the Holy Communion. On examining them, I found them well instructed in the word, animated with a lively faith, and a firm hope in the Savious, with the desire to devote themselves entirely to the service of the Lord. On the testimony of Mr. Alexandre, that they had been under his eyes for the last five years, and had given evidences of a decided interest during all that time in Christ, I gladly accorded them permission to approach the table of the Lord. They, and many others of this mountain congregation, would have presented themselves for confirmation if the Bishop had been able to visit Léogane. They would have come down from their mountain fastnesses and met him in that town. But they could not well go thirty-six miles to Port-au-Prince. On the other hand, the Bishop was too feeble to undertake to visit any other places except Cape Haïtien and the capital. And Cayez, St. Marc, and Port-au-Prince, where there are the nuclei of congregations, had to give up the hope of a visit from the Bishop as well as Léogane.

GIFT OF LOT FOR CHURCH BUILDING.

The father of those two boys, an uncle and an aunt, have made a donation of a lot for a Protestant Episcopal Church in the mountains. A bamboo *tabernacle* is already erected thereon by the united efforts of the male members of the congregation, where they meet for divine worship. The deed of donation, drawn in legal form, and duly certified and enregistered, was placed upon the plate by the donators, during the reading of the offertory sentences, with the other offerings that it might be placed upon the communion table as an offering before the Lord. The convocation of the Church, whose organization Bishop Burgess approved, has already decided to look specially to the ancient custom of oblations among the faithful, as the divinely replenished treasury from which the future Church in Haïti shall, by the blessing of God, draw its temporal support. The custom can be introduced with a little instruction among the simple-minded but faithful people, who, under God's blessing, our work may reach and gather into congregations in the mountains. Let me add, that a female member, who died recently, has also donated a half *carreau* of land (one and one half acres) to the same congregation. It is land on which are some coffee-trees, now yielding. Some debts are first to be paid from its produce, which may consume the crop of this and the two following years. But after this it will be a source of revenue to pay the expenses of the congregation.

The congregation is duly organized under the name of the Church of the Good Shepherd, (*Le Bon Berger*), its wardens (*marguilliers*) being elected. Thus the only organized mission in the mountains of Haïti, whether Catholic or Protestant, is that of our Church now duly established at Cabaret-Quatre, in the mountains of Léogane.

Mr. J. F. Louis, the candidate-and lay reader spoken of above, is full of zeal for the Master's work, and is ready at the Church's command to carry the standard of the Cross in advance among the mountain fastnesses of Haïti. Oh, may God give our brethren in the States the grace to come forward liberally, vigorously, and promptly to the help of the Lord against the mighty. The government of Haïti so far from being opposed to this work, gave me a passport from the capital, stating the object of my visit, and commanding the authorities of the arrondissement of

Léogane to do every thing in their power to aid my mission. Calling, therefore, on the general of the arrondissement on my arrival, I found him an intelligent, liberal and affable man, and ready to afford me every facility to accomplish the object of my visit.

ENCOURAGEMENTS TO OCCUPY THE FIELD.

Thus it may be seen that this mission field presents the most interesting and extraordinary opening of all the other mission lands now claiming the attention of the Church. For not only are the inhabitants of this land anxious and ready to learn the Gospel, but the men are to be found here also, peculiarly adapted and sufficiently qualified, by the grace of God and otherwise, to do the work which is needed to be done at this moment. And the disposition is already awakened to give their sons to be educated for a future and more advanced stage of the work, and to give of their goods also to secure the permanent foundation of the Gospel of Jesus Christ among them. *Can the Church in the United States any longer hesitate or delay to give the work a full and adequate support in this preliminary stage, that it may so commend itself to the people of the land as to be able to draw its support in future from them?*

MISCELLANEOUS.

THE DIGNITY OF THE MISSIONARY OFFICE.

The time was when it was thought that any one who had piety, and a desire to be useful, was fitted for being a missionary to the heathen. Great talents and eminent gifts were regarded as belonging to the Home Church; and it was deemed something like a waste of means to send men possessing these to foreign lands. Fuller information with respect to the nature, the difficulties, and the responsibilities of the missionary enterprise, the high reputation for learning and eloquence which not a few modern missionaries have attained, and the fact that, by the recent postal communication which now happily exists, and by the public press, the deeds of those abroad, equally with those at home, are exposed to public notice, have tended to dispel this view; but we are not certain that it has yet altogether been removed from Christian society, or that correct ideas prevail regarding the importance and the dignity of the missionary office. If we take as our guide the conduct of our Lord in selecting as the apostle of the Gentiles, Saul of Tarsus, the ablest and most gifted man of the age, we shall come to the conclusion that the missionary office asks for and consecrates the highest endowments. This will appear also if we look at the following considerations.

THE MISSIONARY AN AMBASSADOR.

1. The missionary is the ambassador of the Lord Jesus Christ. The dignity and the glory of the enthroned Saviour are ineffable and unequalled. He is the King of kings and the Lord of lords; and it is in this character, as claiming dominion in all parts of the earth, that He sends forth His missionary servants. "All power," he said, "has been given to me in heaven and on earth: go ye, therefore, and teach all nations." And He specially declares that those whom He deputes go in His name and represent Him, for His words are, "He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth Him that sent me;" and in his intercessory prayer He said, addressing His Father, "As Thou hast sent me into the world, even so have I sent them into the world." The mission of the Divine Son,—the most stupendous and glorious event that history records,—is thus made the model according to which the missionary enterprise is formed. The missionary, therefore, in going to the heathen, acts like the son of God, when he came to seek and to save the lost. Hence Paul could say, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Surely the person that is sent by the King of Glory, and represents Him, and that has a commission which embraces the whole world, occupies an office the highest that man can fill.

CARRIES AN INVALUABLE TREASURE.

2. The missionary carries with him an invaluable treasure. He goes to preach the Gospel—the glorious Gospel of the grace of God. The Gospel embodies all the gracious thoughts towards men which from eternity filled the mind of God; the

treasures of Divine wisdom and knowledge; the manifold wisdom of God; the fulness of the Godhead; the unsearchable riches of Christ. What, in comparison with the truths which this Gospel contains, and which the missionary is sent to teach, are all the facts of science and of art, and all the stores of learning which cultivated mind has gathered? These are the fruits of human study, and cannot convert a single soul; but the truths of the Gospel have come direct from the mind of God, and are designed by Him, when properly received and used, to enlighten, renew, and save sinful and helpless men. The Gospel presents the remedy which God has devised for healing all human ills; it is the wisdom of God and the power of God to salvation, in the case of every one who truly believes it. The man, therefore, who takes this Gospel to the heathen and teaches it there, stands amidst the light of God, is dealing ever with Divine and saving things, and in this respect acts a part like that of prophets and apostles, yea, of the Divine Teacher himself.

PERFORMS THE GREATEST OF WORKS.

3. The missionary goes to perform the greatest work that can be done on earth. His object is to reconcile revolted men to God,—to rescue the perishing from everlasting death. He looks at men as immortal beings, and he seeks to secure for them a happy destiny in the world to come. The aim which he contemplates is the removal of ignorance, guilt and defilement; "to turn men from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified through faith that is in Christ." What end can be more noble than this? It includes the highest benevolence, the warmest love, and the most generous sympathies. It takes in time and eternity, the body and the soul, the glory of God and the salvation of man. How interesting is the position of the missionary when surrounded by a heathen audience! However degraded and besotted those persons may be, he beholds them with light from far eternity streaming on them, and bringing out in distinct vividness the unspeakable preciousness of the undying soul, and in God's name he speaks to them, and labors to unite them all to Christ, to have them changed and beautified by the Divine Spirit, and made children and heirs of God. This is a service which no angel was ever honored to discharge. Those pure and happy beings have occasionally delivered God's messages, but it was uniformly to believers, to whom they are ministering spirits that they came; it has never been their privilege to preach the Gospel to the wretched and the sinful. This is a work which it is given to men, redeemed by Christ, alone to perform, and in the doing of which they are workers together with God. Before the end, then, which the missionary has in view, the aims of all the servants of earthly kings shrink into insignificance. These terminate with time, but that "fills the embrace of all eternity."

HAS THE RICHEST SUPPORTS.

4. The missionary has, while doing his work, the richest supports. We do not speak here of the secular payment which he receives; for in this respect he is far inferior to the messenger of an earthly king. Like God's Divine Missionary, he has little of this world's goods; nor does he desire much. He is satisfied with that which supplies his present wants. He is a spiritual office, and his supports are spiritual too. In saying that these are of the richest kind, we refer not merely to the pledged presence of the Divine Saviour, who is always with him, but to the gracious influences of the Holy Spirit, under whose special care he is. The first missionaries were commanded to wait at Jerusalem till they were "endued with power from on high;" and this was done when they received the Holy Ghost. This Divine agent—the promised gift of Christ—qualified them for their mission; and He does so still. For it is a most interesting and encouraging thought, that the missionary enterprise is peculiarly the "work" of the Holy Spirit. He has taken it under His charge, regards it as His own, and goes forth with every right missionary. Hence he said to the prophets and the teachers of the church in Antioch, "Separate me"—set apart for my service—"Barnabus and Saul for the work whereunto I have called them." It was the work which, as the Spirit of Christ, he had come down in fuller effusion on the day of Pentecost to perform; he had waited, as it were, with outspread wings, impatient for the first mission to the heathen; and as the apostles unduly tarried, he issues this Divine call. He moved alone upon "the face of the waters" of chaos, and evolved this fair and beautiful world; but in forming from the dark mass of heathenism the new creation, He employs men to

work together with Him. They are the instruments through whom He operates. He guides them in their labors, strengthens them for their work, and grants them the success which they attain. He places at their disposal all the gifts which Christ has procured, the entire resources of Godhead, and holds out to them light, cousolation, and joy. Of none can it be said more truly than of the missionary, that "the Spirit of glory and of God rests on him." And what, when put alongside of the imparted energy of this indwelling and outshining Spirit of God, are all the resources and the ornaments of earthly ambassadors? These must all be laid aside at death, but this honor will expand into the glory of heaven. And,

RECEIVES THE HIGHEST REWARDS.

5. The missionary has before him the highest honors and rewards. Of the missionary, while in this world, it may be emphatically said, "It doth not yet appear what he shall be." He works for heaven and eternity, and his rewards await him there. The Apostle Paul speaks of "a crown of righteousness which the Lord, the righteous Judge, will give" on the great day; and the Apostle Peter says that "when the Chief Shepherd shall appear," his faithful ministers "shall receive a crown of glory that fadeth not away." The full import of these expressions, "a crown of righteousness" and "a crown of glory," the future alone will disolose; but there cannot be a doubt that they promise a dignity, the brightness and blessedness of which it is impossible to conceive. Christ said that his twelve Apostles would sit on thrones. Their honor, as the first and as the only divinely inspired missionaries, will be peerless; but all who have walked in their footsteps, who have, like them, been witnesses for Christ to the nations, and who have suffered for his name's sake, will receive honors corresponding to their deeds. Let us think of the missionary, not as toiling in a tropical clime far from friends and native land, but as standing before the throne encircled by his converts. Oh, how will he exult, when in the view of the assembled universe he receives from the hand of the Divine Judge, "the crown of glory," with the commendation, "Enter thou into the joy of the Lord!" Glorious recompense! Great, happy man! He has turned many to righteousness, and now he shines with superior lustre even among the sons of God. And as he bows before the throne, and in his joyful praises casts his crown at the feet of his Divine Redeemer, one special note of thanksgiving will be that the Lord induced him by His grace to choose the office of the missionary, which has conducted him to such a height of glory and of bliss.

YOUNG MEN SHOULD SEEK THE OFFICE.

If these things are so, should not young men who have received the grace of God in truth, and whose hearts are burning with love to the Divine Saviour, eagerly seek the office of the missionary, esteeming it a distinguished favor to be permitted to go forth in Christ's name to preach the Gospel to the heathen? And should not those who devote themselves to foreign missions be regarded as specially privileged, inasmuch as they hold the most dignified, and, in a spiritual point of view, the most profitable office that any man can attain? Ought not godly parents covet this office for their children, to commend it to them as the most blessed service in which they can be engaged, and, with singular gladness of heart to rejoice and give thanks to God when any member of the family resolves to enter it? If Christ's claims and love were duly felt, the glory of the Gospel dispensation for the world, properly realized, and heaven with its endless happiness anticipated as it ought to be, this would doubtless be the case. The lucrative offices of commerce would seem poor in comparison. Let parents, then, in their conversations with their children, Sunday-school teachers in their lessons to their classes, and ministers in their public teaching and private discourse, magnify the missionary office. Let them speak of it as the grandest and the best—the office that has associated with it the treasures of past eternity, and the glories of that which is to come—the special presence of Christ, and the influences of the Holy Spirit—the office which, framed after the model of Christ's own mission, seeks to bring to God those that are "far off," and to fill heaven and eternity with songs of joy. And oh! thou Lord of the harvest, the fields in many lands are white, but there are few to reap them; thrust forth laborers into thy harvest; and thou, Divine Spirit, call to thy work the young men of the Church with whom thou wilt go forth, as thou didst with Paul and Barnabas, and make them everywhere to triumph, granting them to win many souls to Christ, and thus gain everlasting crowns.—*Selected.*

MISSIONARY BIVOUACKING IN KAFFRARIA.

This picture is copied from one of the publications of the (English) "Society for the Propagation of the Gospel." It relates to the Mission of that Society among the Kafir tribes in South Africa. One of the missionaries, giving an account of a journey, says of the scene here represented:

"We went up some weary places, until we came to the well-wooded valley of the Star River. We descended a very steep hill, in a thunder-storm, and just got into a large cave as the sun went down. This was my first night in a cave. This cave or lodge is about sixty feet long by about twelve feet broad, and gives good accommodation; the water falls over in front, among some fine, yellow-leaved trees, and sounds pleasantly. Our party, including stragglers, amounted to eight. One of the party began the Kafir hymn: 'O my God! Thou slumberest not,' and was joined by others. It sounded sweetly, with the water plashing overhead. We then had prayers, and lay down."

The senior missionary has sent home several interesting reports, giving very favorable accounts of the progress that continues to be made at his Station. The number of people who have placed themselves under Christian instruction, by coming to reside on the Mission lands, has risen in one year from a thousand to thirteen hundred; in the same time the communicants on the station have increased from a hundred and fifty to a hundred and seventy-four; and the number of people attending the daily prayers has become so great that the chapel is no longer able to hold them at one time, so that Mr. Waters has been obliged to divide them into two congregations, and appoint different hours for their meeting.

"The people generally," the missionary says, "are becoming better acquainted with the doctrines of Christianity, and it is pleasing to find how well they seem to remember the words read and preached in the chapel. I also find that private and family prayer is on the increase, and that grace before and after meals is now common."

A REFORMATION IN THE ARMENIAN CHURCH.

In a paper drawn up at Constantinople, and signed by the Rev. Messrs. J. W. Parsons, H. J. Van Lennep, and George A. Perkins, of the American Board, we find the following statements concerning a movement against image and picture worship in the Armenian Church:

"Two years after the great persecution of our Armenian brethren by Patriarch Mattoes, that is, in 1848, there appeared in Constantinople a volume in ancient Armenian, purporting to be a statement of the doctrines of the Armenian Church in the shape of an exposition of the Nicene creed. This book repudiates in fact most of the errors of the Roman Catholic Church; and you may perhaps remember that our persecuted brethren were cast out of the national church solely for refusing to sign a confession of faith which was thoroughly Roman Catholic. The volume produced little impression on account of its bulk and language—the ancient dialect; but being taught in all the schools, its influence was nevertheless extensive and powerful. In 1862 was published in Smyrna a cheap abridgement of the above-mentioned volume, containing a catechism in questions and answers, or an exposition of the Nicene creed, followed by the parables of our Lord, with explanations, all in *modern Armenian*. The Armenian Church has heretofore refused to sanction the use of the modern Armenian Scriptures, but in this tract it gives the people an important portion of them. The tract is very explicit on the use of images. This little publication went abroad throughout the country, and produced a great sensation, which was still further increased by a translation of the same into *Armeno-Turkish*, sanctioned by the four Patriarchs of Echmiadzin, Sis, Jerusalem, and Constantinople, which was published at the end of 1864.

"This tract was eagerly purchased everywhere, and has produced a complete revolution in the minds of thousands who seemed wedded to the worship of images; for the tract explains an image or "idol,"



MISSIONARY BIVOUACKING IN KAFFRARIA.

whose worship is forbidden by the second commandment, to consist of "any representation made of stone, wood, oil-cloth—that is, painting—silver, gold, or any thing else." In Smyrna, the excitement was so great that the images were broken in the principal church, and all the pictures were removed but one. The religious council of the Armenians at Constantinople have decided that no graven images would henceforth be allowed in the Armenian churches; and as their decision was based upon the doctrines of the catechism, it is expected that pictures will also soon be removed.

"Thus is truth gradually conquering and driving away error from the minds and hearts of the people whose clergy seek to preserve them from the influence of our teachings, a reformation is taking place among them; and many of its warmest supporters, men of intelligence and forethought, see in such a reformation the only hope of preventing their venerable church from being swallowed up by the great Romish heresy on the one hand, or from losing its historical character on the other, by being merged in the ecclesiastical organization which their own bigoted persecutions compelled us to create."

INCREASE IN THE NUMBER OF COMMUNICANTS.

The Rev. Henry Venn, Secretary of the English Church Missionary Society, says that "the number of communicants gathered from among the heathen in connection with the missions of that Society was, in 1845, over nine thousand: now the number is twenty-six thousand. This increase exhibits a far larger proportion, it is feared, than that of the increase of zeal in the Church at home."

A WEAKNESS OF PAGANISM.

In Mr. Merivale's very suggestive book on "The Conversion of the Northern Nations," there occurs the following sentiment: "The divorce of mothers from the moral training of their children was an inherent weakness of Paganism, which made it fall and collapse in presence of the Christians—of men themselves brought up by holy women in the fear and nurture of the Lord." (p. 152.) Much has been said—and it is impossible to say too much—of the benefits which Christianity will confer on heathen women now enslaved and trampled on; but it is well, likewise, to remember how nobly emancipated woman will repay the kindness by rising at once to the discharge of her highest duties, and so hastening the blessed day of the world's conversion.

SIMEON AND MARTYN.

We read that Rev. Charles Simeon kept the picture of Henry Martyn in his study. Move where he would through the apartment, it seemed to keep its eyes upon him, and ever to say to him: "Be earnest, be earnest; don't trifle, don't trifle; and the good Simeon would gently bow to the speaking picture, and with a smile reply: "Yes, I will be in earnest; I will, I will be in earnest; I will not trifle, for souls are perishing, and Jesus is to be glorified."

O Christian, look away to Martyn's Master, to Simeon's Saviour, to the Omniscient One. Ever realize the inspection of His eye, and hear His voice of tenderest importunity: "Be instant; entreat with all long-suffering and tears. . . Be faithful unto death; for lo, I come quickly, and my reward is with me."

THE TWO QUEENS.

The present government of Madagascar is heathen—declaredly, avowedly heathen, but "the Word of God is not bound." Christianity is free; Christianity is respected; Christianity, if not loved, is not resisted. We thank God for that! And besides that, we have to thank our own beloved sovereign, Queen Victoria, that there is no reason now to fear that fetters such as these will be again forged and rivetted on the limbs of the Christians. In the draft of the treaty which was sent out from England—the proposed treaty of amity and commerce between England and Madagascar—there occurred this remarkable sentence: "Queen Victoria asks, as a matter of personal favor to herself, that the Queen of Madagascar will allow no persecution of the Christians." As I heard that sentence read, I felt my

own heart glow with warmer loyalty, and glow with gratitude to God that Queen Victoria filled the English throne, and that her right royal, queenly heart had prompted that request, and had sent that message far across the water to a royal woman's ear, and, by God's blessing, to that woman's heart. In due time, after arrangements had been made, we were called together to the signing of that treaty; and in that treaty, which was signed about a month before I came away, was this expression: "In accordance with the wish of Queen Victoria, Queen Rasoherina engages that there shall be no persecution of the Christians in Madagascar." God bless Queen Victoria! God save the Queen of Madagascar!—*From the address of the Rev. Mr. Ellis, in May of this year.*

THE ANGLO-CONTINENTAL SOCIETY.

In *France* the chief work done is that of explaining the character and claims of the Church of England and Ireland, by circulating books, and by entering into communication with the Gallician section of the French Church. In *Italy*, help, encouragement, and direction are given to the impulsive national movement which is struggling to throw off the trammels of the Papacy in Church and State, and to reform the Church of the revived kingdom of Italy on primitive principles. In *Spain*, efforts are made to show that it is possible to believe in St. Paul, though a man has given up faith in St. Philomena; and within our own dominions at Gibralter, a Spanish service is conducted by a Spaniard, who has been ordained a deacon of the English Church. In *Scandinavia*, attempts are made to disabuse the minds of Danes, Swedes, and Norwegians, of the misconceptions which many entertain with regard to the Church of England and Ireland; and to strengthen the Church of Denmark by supplying on our part what is deemed lacking on theirs. In *Armenia*, information is spread amongst the most active and stirring of the Eastern nations, which may bring forth its fruit in due season. It is to *Italy* that special attention is called. The letters from Italy, in the report for 1865, demonstrate the existence of a spirit which yearns after a primitive reformation, and desires to be guided in its search by a more intimate knowledge of the character and history of the Church of England and its Reformation. This makes a call upon the members of the Church of England and Ireland which surely none should lightly ignore. There are 400 members of the Anglo-Continental Society. Its income in the year 1865 was rather more than £800. The committee appeals to those who have heard the present statement to enable them to report at the end of 1866 that it has been increased tenfold. The field at present opened in Italy alone is immense; how soon it may be closed, none can tell. An opportunity is now offered us for working a work which may change the face of Christendom. How soon may the opportunity be withdrawn?"—*From the Last Annual Report of the Society.*

A WORD TO YOUNG MEN.

Rev. Mr. Jessup of the Syrian Mission, after ten years of service, says, "Would that the young men in our seminaries knew what a blessed work this is! The Lord calls for laborers, and he pays his laborers well—even a hundred fold more in this present life. We may give up all for him; but we lose nothing. I bless the Lord for the privilege of being ten years on missionary ground; I thank the Board for sending me here; and I cannot ask a greater blessing for the young men in our theological schools than that they become foreign missionaries."

MAKING PRESENTS TO THE DEVIL.

A Missionary in Western Africa was once sailing along the bank of a river: the captain of the little vessel was a black man: he was not a Christian. The Missionary and the captain were at breakfast in the cabin, when one of the men said to the captain, "Massa, what you give the debil (devil) this time?" The captain was ashamed that the Missionary should know how superstitious he was, and gave no answer but "Hold your tongue." Finding the captain unwilling to communicate information respecting the grounds of the strange question, the Missionary went on deck, and had the following conversation with the men: "Where does the devil live?" "On that point." "What is the name of that point?" "Johanibah-Nung-o." (In English, "The Devil's Nose.") "What is your custom?" "When we pass that point we make the devil a present." "What will be the consequence if we pass by without making the present?" "Bad luck will follow us. We shall have foul wind, or the vessel will run aground." "What is the most acceptable present you offer?" "Some tobacco." "I have none:

what is the next acceptable?" "Some gunpowder." "How do you send it to him?" "Throw it overboard, and he has a long arm to catch it." "Can you point out to me the spot where he sits?" "Yes; under that tree nearest the water." "Does he like a little shot with the powder ?" The Missionery then called to a boy in the cabin to bring up a loaded gun, which he presented and fired off toward the stock of the tree. They were all astonished at his temerity, which they expressed by putting their hands to their mouths. He reasoned with them on their folly in worshipping the devil, and urged them to pray to God, who was greater than the devil. Their answer was, "Our fathers always did this."

ITALY.

Bologna.—Was the Bible-Man raised from the dead?—A Bible-man after distributing a number of Gospels in Bologna, moved on to another place, and but lately returned to the city. The people,, who had become much interested in the Scripture portions, were astonished once more to see the Bible-man. They gathered around him with wonder; and why? The priests had reported that he had been murdered, and had held three days thanksgiving to the Mother of Jesus. The people therefore, when they saw him, asked if he were raised from the dead? He replied, "I am raised from the dead, if what the priests reported was true. If you believe me raised from the dead, listen to my words: if you do not, then you cannot believe the priests again." For some days the priests hung down their heads without even looking at him; but soon they began to speak, and one priest challenged him to fight, to show which was true; another struck him in the breast four or five times. He has since been stoned by the boys sent by the priests. Passing along the street, a quantiy of ashes was poured upon his head. Once he suffered illness, as he believed, from poison put in his coffee. This is the dark side of the picture; still, God's light is shining, and some are rejoicing in the light.

SYRIA.

Cesarea.—A few years ago nearly all the people at Gesnerek, in the Cesarea district, were robbers. They still have a rough, half-savage appearance. But the Gospel has made a deep impression upon them. Hundreds are now examining the truth. Day and night the Mission-room is thronged with interested inquirers.

Jerusalem.—There is now in Jerusalem a Protestant congregation of three hundred souls, and six Protestant schools with two hundred children.

SUMMARY OF NEWS.

ENGLAND.

On St. Barnabas' Day an ordination of missionaries was held in Holy Trinity Church, Marylebone, London, by the Rt. Rev. George Smith, D.D., late Bishop of Victoria, Hong Kong, under commission from the Bishop of London. Thirteen candidates were ordained, among whom was Theophilus Vera Swami, a native of Madras.

SCOTLAND.

A fund has been subscribed by persons of different denominations to endow a missionary professorship in connection with the Free Church of Scotland.

IRELAND.

The one hundred and sixty-fifth anniversary of the Society for the Propagation of the Gospel was celebrated in Dublin, by a full choral service, in St. Patrick's Cathedral. Dean Alexander preached to the vast congregation, on Joshua "possessing the whole land." The collection amounted to only one hundred and fifty dollars.

FRANCE.

The news which has thrown distressing gloom over all the French Protestant Churches, is from the South African Missions. The Boers have forced almost all the French missionaries away from their stations. Eight missionaries and their families had been removed in March, and had taken refuge at Aliwal North, which belongs to England. The others had been allowed to remain, or were not yet removed. Of one there is no news; and of another,

M. Frédoux, the report—too true, alas!—is, that by an awful act of fury, from an Englishman, who set fire to a barrel of gunpowder, he was instantly hurried into eternity, with his murderer and those around him. He leaves a wife and seven young children. He was an able, zealous missionary, full of love, and son-in-law to Mr. Moffatt. He had been twenty-one years in the field.

SYRIA.

The Rev. H. H. Jessup, a missionary of the American Board in Syria, sending also a sword from that land to this, writes: "I send to the American Bible Society the sword which was given by an Arab Protestant Sheik, of Mahardee, to buy a Bible. He is the only Protestant in a town of four thousand people, and the possession of his sword has often kept him from insult and violence. It is a wild, lawless region, and most of the people are armed. He gave this sword for the sword of the Spirit, the Word of God."

PERSIA.

Dr. Perkins says:— "You are probably not fully aware in how much peril our mission has been placed, humanly speaking, during the past few years, by powerful combinations against it, connected with the Persian Government, and headed by the bigoted Minister of Foreign Affairs. The party in question have determined to break us up, if possible, and grind the Nestorians to powder. The Lord has been our protector and deliverer, but, as in former years, through the instrumentality of kind officials in high places. That He has graciously inclined the Shah to listen to the better counsel of the British Minister, and even to evince a benevolent interest in the poor Nestorians, furnishes occasion for heartfelt gratitude."

INDIA.

A large number of heathen missionaries are now at work in the Punjaub, diligently endeavoring to gain over the Sikhs to some of the various forms of Hindooism. The old Sikhs are dying out, and the new Sikhs initiated are but few. Precisely at this juncture Christianity is being introduced by English and American missionaries, who report the remarkable avidity with which the people receive and read Christian books.

In Travancore a missionary states that during two years he has received into the Church, in one district, four hundred and fifty heathens, and in a second, one hundred and fifty.

A work by Mrs. Mullens, written originally in Bengali, and entitled *Phulmoni and Karuna, a Book for Native Christian Women*, has been translated into twelve Indian languages, and has become a household book among all the communities of converts in India.

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from July 10 to Aug. 10, 1866:—

Maine.

Portland—St. John's, per Am. Ch. Miss. Soc'y		$25 00

Massachusetts.

Boston—Memorial S. S., for Bibles for China, $12 13; for do. for Africa, $5 75	17 88	
Cambridge—Miss M. B. Merriam, for ed. of Henry C. Merriam, Africa,	10 00	
Taunton—Mr. S. L. Crocker, ½	50 00	77 88

Connecticut.

Meriden—St. Andrew's	27 00	
Ridgefield—St. Stephen's	20 00	
Southport—Trinity S. S. Anniversary for ed. of Walter Buckley, Africa,	53 85	
Stratford—Christ	37 25	

New York.

Brooklyn—St. John's	103 66	
Fishkill Landing—St. Anna's	50 00	
Hempstead—St. George's, of which $15 for Africa	60 00	
New York—Anthon Memorial for China, per Am. Ch Miss. Soc'y	15 00	
Ravenswood—St. Thomas' five cent coll.	3 00	
Saugerties—Trinity	61 00	
White Plains—Grace S. S. for Africa, $25; China, $10	35 00	328 16

Western New York.

Afton—St. Ann's	1 65	
Auburn—St. Peter's	25 00	
Aurora—St. Paul's	1 20	
Avon—Zion	5 00	
Bainbridge—St. Peter's	5 25	
Baldwinsville—Grace	6 50	
Bath—St. Thomas'	31 30	
Batavia—St. James'	26 87	
Rockport—St. Luke's	12 60	
Buffalo—St. John's	32 55	
St. Paul's	66 60	
Trinity, for Africa	37 81	
Canandaigua—St. John's	13 32	
Clinton—St. James'	4 15	
Clyde—St. John's	5 55	
Constableville—St. Paul's	8 50	
Cortlandville—Grace	3 66	
Cuba—Christ	4 43	
Elmira—Trinity	6 40	
Fayetteville—Trinity	3 55	
Geneva—St. Peter's Chapel, $30 66; for Honolulu, $10	40 60	
Trinity	176 66	
Zion	9 11	
Guilford—Christ	7 00	
Havana—St, Paul's	2 68	
Holland Patent—St. Paul's	7 93	
Hunt's Hollow—St. Mark's	1 75	
Ithaca—St. John's, $15; S. S., $140 63..	155 63	
Jordan—Christ	4 19	
Lyons—Grace	42 00	
Manlius—Christ	4 00	
McLean—Zion	1 00	
Mount Morris—St. John's, for Mission House, Phil'a	9 75	
New Berlin—St. Andrew's	10 62	
New Hartford—St. Stephen's	1 52	
Norwich—Emmanuel	12 46	
Oneida—St. John's S. S	4 50	
Oswego—Christ, for Africa, $14 25; Rev. Mr. Auer, $2; General, $37 36	53 61	
Oxford—St. Paul's	70 00	
Penn Yan—St Mark's	4 54	
Pittsford—Christ	21 75	
Pierrepont Manor—Zion	21 59	
Rochester—Christ	31 65	
St. Luke's, for scholarship in China, $30; for Cape Palmas, Af., $75; Gen'l. $61 57	166 57	
Trinity	33 75	
Rome—Zion	14 50	
Skaneateles—St. James'	13 72	
Seneca Falls—Trinity	8 05	
Stafford—St. Paul's	6 00	
Utica—Calvary	5 00	
Grace	53 45	
St. George's	5 00	
Trinity	18 00	
Watkins—St. James'	7 66	
Waterloo—St. Paul's	18 87	
Watertown—Trinity	10 82	
Waverly—Grace	5 00	
Windsor—Zion	1 65	1364 57

New Jersey.

Allentown—Christ, for Africa	5 50	
Elizabeth—St. John's, a member, ½	10 00	
Passaic—St. John's	46 00	

Pennsylvania.

Allegany City—Mrs. Marshall	10 00	
Germantown—Christ, five cent collection for scholarship in Mission, House, Philadelphia	100 25	
Philadelphia—Advent, five cent coll. for Africa	16 00	
St. Andrew's, five cent coll	40 15	166 40

Pittsburgh.

Pittsburgh—St. Andrew's, for ed. of Eliza'h Mattock and Soo Kiung, China	50 00	
St. James', five cent coll., $16 50; S. S. for Africa, $13 50	30 00	
Sharon—St. John's	5 00	

Delaware.

Dover—Christ, a communicant	10 00	
New Castle—Emmanuel	21 95	
Wilmington—St. John's, $11 65; col'd. S. S. for Africa, $6 65	17 70	49 65

Maryland.

Cambridge—Gt. Choptank Par., T. I. H. E	30 00	
Hagerstown—St. John's, five cent collection, ½	11 03	
Petersville—Rev. J. Trapnell	5 00	
Port Tobacco—Christ	13 00	50 03

Virginia.

Charlottsville—Rev. R. K. Meade		24 00

North Carolina.

Rowan Co—St. Andrew's		2 05

Kentucky.

Jefferson Co—St. Matthew's	55 05	
Lexington—Christ	110 00	165 05

Ohio.

Cincinnati—St. James', five cent coll	24 00	
St. John's, $100; five cent coll., $100	200 00	
Cleveland—St. John's S. S. for China	29 23	
New Lisbon—Trinity	5 30	
Salem—Our Saviour	2 00	
Steubenville—St. Paul's	40 53	
Zanesville—St. James', for Af., $10 85; Japan, $5; China, $2; Brazil, $2; five cent coll., $12 50	32 35	333 41

Indiana.

Valparaiso—St. John's, (German)		5 00

Illinois.

Decatur—A. T		10 00

Michigan.

Ann Arbor—St. Andrew's, five cent coll. $4 50; S. S. for Orphan Asylum, Cape Palmas, Af., $11 99; for Hospital, $4 08; for Africa, $6 57; the miss'y. box of a scholar for China, $13 00		40 14

Wisconsin.

Milwaukee—Mrs. Wm. Jackson		20 00

Missouri.

Hannibal—Trinity		7 00

Legacies.

N. J. Newark—Estate Hanford Smith, acct., bequest, and int. thereon, through Wm. L. Fairtoute, executor, ½		422 34

Miscellaneous.

Miss Denroche	1 00	
M. C. R	20 00	21 00
		3,387 35
Amount previously acknowledged,		63,551 88
Total since Oct. 1st, 1865		$66,939 23

FREEDMAN'S COMMISSION

OF

The Protestant Episcopal Church.

ESTABLISHED BY THE GENERAL CONVENTION OF 1866.

SEPTEMBER 1866.,

EDITORIAL.

ZEAL.

Zeal is "passionate ardor for any person or cause." It may be good or bad, according to its object, and is an essential element of success. There are certain things in regard to which it is the bounden duty of every one to be zealous. "It is good," saith the Apostle, "to be always zealously affected in a good cause." The promotion of God's glory, the promulgation of the Gospel of Christ, the extension of the Christian Church, the instruction and education of our fellow men, the relief of human want,—these are all objects for which we should have and evince passionate ardor and devotion. Any work in which the Church of God is engaged, within the terms of her commission, and having for its end the salvation of men, should secure the approval of all her members, and should enlist their warmest sympathy and most active co-operation. Such a work is Missions, whether at home or abroad, among whites or blacks, in the city or in the country. The command of Christ is, "Go ye into all the world and preach the Gospel to every creature." There cannot be living faith in Christ as the Redeemer of the world, there cannot be love to Him as a personal Saviour—*our* Saviour—without there is obedience to His commandments: "If ye love me," saith He, "keep my commandments." The soul that is enlightened by the truth, the heart in which "God hath shined to give the light of the knowledge of God in the face of Jesus Christ," will be quickened to spiritual life, and prompted to labor with earnestness and zeal for the instruction of those "who sit in darkness and the shadow of death." It will only need to see that the work is Christian work, and the method of operation such as God's word approves, to engage in it with all its energies and powers. Every Christian mind, we think, must acknowledge that the work of our Commission among

the freedmen is right in itself, and right in its method. It seeks simply the instruction of the freedmen in secular and religious learning, and to bring them, under the power of Divine truth, to embrace the promises and hopes of the Gospel; and it seeks these things in accordance with the principles of God's word, by fulfilling the law of love, and promoting "peace on earth and good will to men." Our work is built upon truth and righteousness, upon evangelical doctrine and Apostolic order, and, therefore, should commend itself to every man's judgment in the sight of God, and command the interest and sympathy, and zeal of every member of our household of faith. Yet we fear, from the small returns to our treasury, that it has but a slight hold upon the affections of our people. Certainly, it cannot be said that there is a "passionate ardor" on its behalf. What is to be done? Complaint is not only useless, but injudicious. A tree will not bear fruit by whipping, nor will men become zealous by scolding; in the *one* case we must dig about the roots and apply fertilizing agents, and in the other we must present Gospel motives, that the love of Christ may constrain them, thus judging "that if one died for all, then were all dead; and that He died for all, that they which live should not live unto themselves, but unto Him which died for them, and rose again." If there is true appreciation of Christ's love for us, if there is a reciprocation of that love, we will be zealous; we can no more help being so than the good tree can help bringing forth good fruit, or the sun can help shining: love will out. Christ gave Himself for us, that He might redeem us from all iniquities, and purify unto Himself a peculiar people, zealous of good works! If we have not zeal, we are none of His.

THE SINGLE EYE.

The freedmen, through no fault of their own, are the occasion of political enmity and strife; and, in the war of parties, their best interests are in danger of being forgotten or neglected. Every Christian should rise above the din and confusion which political issues engender, and contemplate these helpless, dependant, and unoffending people as they are, and set before him the one, simple, permanent obligation to instruct and enlighten them in secular and spiritual learning. This our Commission seeks to do. It eschews all minor questions, all questions that belong to the province of the State; and, viewing the freedmen as human beings, partakers of the great salvation purchased for us by the blood of Christ, labor, for the single end of teaching them on mysteries of human knowledge, and of imparting to them the Gospel of the Son of God and the privileges of the Christian Church. "For the soul to be without knowledge is not good," and above all, that knowledge which is able "to make men wise unto salvation through faith which is in Christ Jesus. In the Freedmen we see immortal beings for whom the Saviour shed His blood, and realizing that "if the Son of God shall make them free, they shall be free indeed." we labor to bring them unto the glorious liberty of the children of God, preaching to them "repentance towards God,

and faith in our Lord Jesus Christ." The fact that they are a cause of contention in the political arena, so far from lessening our interest in their spiritual welfare, should rather increase it; for the solution of the difficulties of their situation must depend, under God, upon themselves, and will be found in their intellectual and spiritual enlightment. Without education, and above all, without the knowledge of God in Christ, they must perish from the face of the earth, or drag out a miserable existence, sinking lower and lower in degradation and depravity. They are *men*, and as *men* we should regard them, holding forth the word of life, and extending to them the privileges of the Christian Church. As followers of Christ, it is enough for us to know that they are men, and hence, those to whom our Saviour bids us preach the Gospel. Our work is plain before us—to send to these freedmen the missionary and the teacher, who shall instruct them in the things that make for them everlasting peace, knowing "that he that is called in the Lord, being a servant, is the Lord's freeman; likewise also he that is called, being free, is Christ's servant." The knowledge of the Gospel is the most precious of all knowledge; and having this treasure, let us give as freely as we have received; and, whatever may be the political or temporal condition of the freedmen, they will be rich towards God, and become citizens of the New Jerusalem,—of "that city which hath foundations, whose builder and maker is God." While politicians are wrangling about questions of state, let members of Christ's body have no contention among them, unless it be the noble one in which each shall seek to surpass the other in earnestness and zeal, in self-denial and self-sacrifice for the sake of Christ. Let them have an eye single to the glory of God and the good of their fellow men; and when tempted to turn aside from these objects and mingle in the strifes of earth, let them say with Nehemiah, "I am doing a great work, so that I cannot come down."

VACATION.

There is vacation in our schools. Many of the teachers have left their stations, and, consequently, our correspondence has so diminished that we have been able, in this and the preceeding number, to present but half the usual amount of reading matter. They will resume their work this month, and, in our next number, we shall return to the customary sixteen pages.

THE FREEDMAN.

We call the attention of our readers again to The Freedman, our occasional paper, which is designed for gratuitious distribution, and invite them to aid us in circulating it in the congregations of the Churches. We repeat the request made in our last, that all orders may be accompanied by the amount of the postage, which must be PREPAID.

CORRESPONDENCE.

VIRGINIA.

Extract from a letter of Rev. Mr. Willing, *Teacher at* Norfolk.

The Regular Church Services seem so essential for the Christian stability and permanent welfare of these very excitable colored people, and having no other way of making any of them acquainted with it, I have deemed it my duty *to introduce the Church services into our Commission School here.* The experiment is producing the most gratifying results. About thirty of the scholars respond, and there is a solemnity and devotion such as I have not heretofore witnessed. On Friday their responses in the Litany and Ante-communion gave me much satisfaction. They evidently are pleased with the services, manifesting great eagerness to find the places in the Prayer-book, and the lessons in the Bible. Oh, how these people *need*, and I have no doubt many of them would *appreciate* the calm, devotional, Scriptural services of our Church. Shall Satan still be permitted to seize upon the religious element of these people, and use it towards making them as vacillating and unstable as the waves of the sea?

A Mission for the Colored People of Norfolk is greatly needed. There are more than ten thousand colored people here, and the two Episcopal Churches are so crowded that there is no room for any part of them in these Churches. Nothing will so much tend to make them good, stable Christians, and useful members of the community, as Bible Christianity. Is it not, therefore, of the first importance that we place within their reach the blessed ministrations of our Church? I am rejoiced to know that the General Agent of the Freedman's Commission, and others connected with this organization, feel a deep interest in this matter, and it is earnestly hoped that ere long we shall have a Mission for the colored people established here. The Bishop, the Rectors, and many others here, are ready to help in this good work.

Our Summer Vacation.—The hot weather is now upon us, and we close our schools till early autumn. The attendance continued large, and the interest unabated up to the very last day. We had a general examination of all the classes on Thursday, and on Friday the regular services of the Church, together with a sermon. I pray God that the seed which we have endeavored to sow here may spring up and bear abundant fruit to the honor and glory of God, and the best good of man.

SOUTH CAROLINA.

Extract from a letter of Miss Finney, *Teacher at* Winnsboro'.

It would have given you pleasure to have seen the school to-day. The scholars are progressing and doing well. Rev. Mr. De Bose is delighted with the improvement made by most of them during the past week. There are forty-seven scholars, and constant applications. I have never taught a school where the children were so regular and punctual in attendance. A little girl came one day, with dirty apron, face and hands. I sent her home to return the next morning. She was greatly mortified and distressed, and begged hard to be allowed to stay till she had "done said her lessons;" but I said, "No, I can't teach a dirty child." She went home, and, in the course of an hour, returned neatly dressed, saying, "Miss Finney, please let me say my lessons now, I got on my church-frock." I received and taught her, and she was thankful and happy. It has proved a good lesson not only to her, but to the whole school.

Some of my pupils are very poor, and find it difficult to dress decently. If not

asking too much, I would be much obliged if you would send me something suitable for a few aprons and frocks; it need not be fine. I could then teach some of the little girls to sew. I would not make such a request if it was in my power to get anything of the kind. I was made penniless by the war, and have nothing except what I receive from your good Commission.

The field here is large. I receive many kindly words of encouragement, and the school is visited by those interested in the work. The children frequently ask for prayer-books, and take delight in learning texts of Scripture and hymns. My greatest difficulty is to teach them how to study—that is, to sit alone and learn a lesson. They are attentive, and learn rapidly by oral instruction, but that is hard for teachers. I hope soon to be able to bring about a reformation in that respect.

NORTH CAROLINA.

Extract from a letter of Miss Wendell, *Teacher at* Newbern.

Home again! Once more we meet the welcoming looks and kindly greetings of those kind friends from whom but six months ago we parted with sad hearts. As we bade farewell to "home and all its pleasures," to go to a new and untried field, forebodings for the future would intrude; but, with grateful hearts, we look back to-day upon the past. God, in His infinite wisdom and love, has performed great things for us. He has opened the way, and given us strength and ability to do His will.

We parted from our scholars with many kind wishes from them, and numberless little offerings, such as baskets of apples, candy, and little cards with texts of scripture upon them. I think I will insert a letter received from Kate Pearson, a little girl who has always professed a great deal of love for me, and who wept bitterly at the last good-bye. She commences with the stereotyped form:

"My Dear Teacher—I take my pen in hand to inform you that I am well, and I hope these few lines will find you the same. I am so sorry that you are going home. I may never see you more; but I hope the Lord will spare me to see you again. When I think of it, it hurts me. Harriet says she is sorry too. I hope the Lord will take care of you. I will pray for you every night and morning. I have nothing more to say. Your affec. scholar,

Kate C. Pearson."

This letter is copied word for word from her own. She is a very good writer, and spells well. I have been the recipient of many such little notes of farewell as this—most of them written in the same strain. A number of the scholars came down to the boat to bid us "good-bye."

We were very glad that the baptism could take place before our departure. There were sixty candidates, but only thirty-six were baptized. The children were reverent and attentive, and the adults seemed to feel that they were not merely going through an idle form, but were really and truly entering into covenant, with a covenant-keeping God. The Rev. Mr. Skinner holds service morning and evening in a plain, but comfortable, frame church, which we have secured for the present. We are *very* anxious to raise sufficient money to build a school-house, which will answer for church purposes also, if we are deprived of our present accommodations. The Rev. Mr. Forbes has promised to secure the land, and says if we can give him the hope of, at least, five hundred dollars in prospect, he will commence it with his own money. We are still in the barn-like building I described to you in a former letter, too cold in winter, too warm in summer, and too small to accommodate one-half of those who desire admittance. Oh, if our kind Northern friends, those whose ears are ever open to the cry of the suffering

and needy, would now lend us a helping hand, their reward would be not only the gratitude of our hearts, and of those of the poor freedmen, but richest blessings from Him who says: "Inasmuch as ye have done it unto the least of these, ye have done it unto me." If every clergyman who receives the SPIRIT OF MISSIONS would give us only one dollar for this purpose, we might soon go on with our project. Is this too much to ask? It would be little missed from the abundance of many, and be as food and drink to some who for years have been thirsting for knowledge.

As a proof of the eagerness and perseverance of the freedmen, I will relate an instance of a poor man who came into my school one day, and asked permission to remain and see how I managed my recitations. I willingly gave consent. He stated that he was a *teacher* himself, had been a slave all his life, had taught himself to write, his paper being a rusty *plough-share*, his pencil a *nail*, and the letters, printed on boxes which came to his master by express, his only copy. He now writes a very good hand; but is humble, and wishes to devote his life to enlightening those of his brethern who are entirely in ignorance.

A short time before I came away, I received a letter from Elisha Green, one of my scholars who had gone to Fort Fisher to live. He wrote a very nice letter, much regretting that he must leave school, and sent me a *dollar bill* of his own earning, as an offering of regard. Surely ingratitude is not one of the failings of this people.

Our Sunday-school is now nicely organized; the colored teachers doing their part well. We have about seventy-five library books among two hundred children, and you may imagine how eagerly they are seized upon. I wonder if there are not many cast-aside library books in our Northern Sunday-schools which might be sent to Newbern, and gladen the hearts of these poor negro children. I fear you will think I am writing a real begging letter, but surely I may be excused in such a cause. I feel like saying with St. Paul, "The love of Christ constraineth me," and I cannot sit quietly at home without making some effort when I see the great need for immediate help. I close my letter with the earnest prayer that our Heavenly Father will send the spirit of charity into each heart, so that every hand will give something in this great and good cause.

Letter from MISS SPROAT, *Teacher at* WILMINGTON.

On Whit-Sunday, Bishop Atkinson held a confirmation at St. James' Church. There were twenty-two confirmed, and your unworthy servant was among the number. It was a glad yet a very sad day to me; for I felt alone, truly "a stranger in a strange land." It seems to me that I am more closely bound to my work than ever, and, God willing, I mean to spend my life here, if by so doing I can in any way assist these poor children, who are so anxious to learn. Our little Sunday-school increases steadily, and we take much pleasure in it. Three of our scholars have been baptized, one of whom was a little orphan boy, who has been a constant attendant of both our day and Sunday-schools ever since they commenced. He is a cunning little fellow. When he first came to us I asked him to tell me his name. He was so small that he could hardly get up the steps, but he trotted on until he reached my chair, where he stood gazing at me with his large mournful eyes, so sad that it was almost painful to see their pitiful expression. I asked him what his name was. "Charlie," he replied; and, when I asked him his other name, said, "Nossin else, nossin but Charlie." By that name alone he was baptized, and signed with the sign of the Cross, as a member of Christ's flock. There will be another large class ready for baptism in a short time,

and, with the blessing of our kind heavenly Father, we hope to have a number ready for confirmation when Bishop Atkinson returns to us again.

Our day-school numbers now two hundred and fifty-six, and increases every day. The other schools close this week, I believe, and then we may expect a large addition to our number. What we are to do with them all I don't know, for the church where we hold our school is nearly full now. Miss Hesketh has taken one of the small rooms adjoining the church for her room, and hears all her recitations there. She has nine different classes in reading. We put some of the advanced scholars into the *Third Reader*, and I wish you could have seen their happy faces as we gave them their books. Another class commenced the *Fourth Reader* to-day, the members of which show a great deal of ambition in spelling, and are very anxious to get above each other, or, as they call it, "cut each other down." We had a large addition to our number yesterday morning, and among them was one boy who was literally a mass of rags; but, thanks to the kindness of our friends who have made us their almoners, he came to school this morning looking like another boy. I wish some of the kind friends who sent us the clothing could have seen him actually jump for joy when he got his clothes. I was much amused and a good deal touched at a little conversation concerning this boy which I heard going on between "Mary" (of whom Miss Hesketh spoke in her last report) and another girl. The latter said, "Just look at him: ain't he a ragamuffin?" "Ain't you shame," Mary said, her eyes snapping with indignation, "ain't you shame to make fun of dat child? He is a poor mudderless boy." She is a fearless champion of all the feeble and defenceless scholars, especially those who are "mudderless." You would have been much amused could you have seen her look of wonder when I read to the scholars our last report, in which Miss Hesketh makes especial mention of her. She asked Miss H., when they went into the recitation-room, "Did you write all dat bout me?" "Yes," Miss Hesketh replied. "Lor," said Mary, "I wouldn't said it if I'd knowd you'se gwine to tell all dat." They come to us with all their little grievances, and sometimes it is very difficult to keep a sober face when they tell their stories with all the gestures they constantly use, and their incomparable negro dialect. Rev. Mr. Worthington, of Baltimore, kindly sent me an exquisite photograph of "Faith, Hope, and Charity," and a number of little leaflets. They were very pretty. I told the little scholars that if they would behave well they should have one at night. They tried very hard to get them, and I have no doubt but they are carefully preserved.

Some of the colored people have had what they call a series of anxious meetings, in a building a very short distance from our house. They commenced them on Saturday evening, and have kept them up for three successive nights, beginning about eight o'clock in the evening, and continuing all night, or rather until three o'clock in the morning. It is almost frightful to listen to the groans and shrieks which they consider an evidence that the "Holy Spirit" is striving with them. I cannot describe to you the feeling, almost of horror, with which I listened to their wild singing and the frantic appeals for God's mercy of those who were among "the mourners;" and yet the sounds were not without their interest, for they told us that there was work for us to do in striving each day to inculcate the truths of our own beloved Church. Each day opens some new and interesting feature in our work, and, with God's blessing to sustain us in our labors, we hope to do something for the good cause in which we are enlisted. The colored people still continue their numberless little kindnesses, and not a day passes without some token of their regard. Our scholars bring us fruit and flowers, and we have had the font in our school-room filled many times with magnolias

and the lovely cape jessamine. I wish you could have gone with us to a colored wedding in the church, and then to the bridal reception, to which we were invited. I never saw a prettier bridal-party in my life, and as for the reception, it was really elegant. Mr. Jones, the minister at St. Paul's, went with us. We staid about an hour, and were treated with the greatest courtesy that you can imagine. The supper table was really beautiful. The parties were from the better class of colored people in the city. The sisters of the bride both attend our school, and we shall try to fit one of them for a teacher. She is a very bright girl, and in the course of two or three months will be competent to take charge of small scholars, and in that way help both herself and us a great deal.

So our work goes on; day after day passes away, and we hope shows some progress made, some good done. I might go on and fill page after page with pleasant incidents, but I think my letter is already long enough.

ACKNOWLEDGMENTS.

The Treasurer of the Freedman's Commission acknowledges the receipt of the following sums, from 11th of July to 10th Aug., 1866, inclusive:—

Massachusetts.

Boston—Mass. Episcopal Society for the religious instruction of the Freedman		$168 92

Rhode Island.

Newport—Missionary Meeting		13 92

Connecticut.

Hartford—Ch. of the Good Shepard		26 46

New York.

New York City—"W,"	40 00	
Nyack—Grace Ch	12 35	52 35

New Jersey.

Burlington—St. Mary's Ch	34 14	
New Brunswick—Christ Ch	56 78	
Passaic—St. John's Ch	21 60	
Parishes of the Diocese thro' Henry Hayes, Esq., Treas.,	205 92	318 44

Pennsylvania.

Lancaster Co—Hope Ch	5 00	
Philadelphia—Mrs. E. A. King	5 00	
" Miss Coles, Bible class of St. Luke's Ch	7 23	
Warren—C. C. Parker	1 50	
Whitemarsh—S. S. of St. Thomas' Ch	5 00	23 73

Ohio.

Cleveland—Grace Ch	34 17	
Clifton—Calvery Ch	62 55	96 72

Illinois.

Waverly—P. G. M. Allis		10 00

Michigan.

Brooklyn—All Saints, through Sec. Dom. Mis		3 00

Minnesota.

St. Peters—Holy Communion, through Sec. Dom. Miss		5 50

West New York.

Through C. E. UPTON, Esq., *Treasuer at Rochester.*

Boonville—Trinity	10 60	
Corning—Christ	11 38	
Cortlandville—Grace	9 27	
Cuba—Christ	4 50	
Guilford—Christ	12 40	
Le Roy—St. Mark's	2 13	
New Berlin—St. Andrew's	31 00	
New Hartford—St. Stephen's	3 00	
Norwich—Emmanuel	5 20	
Rochester—St. Luke's	38 00	
Salamanca—St. Mary's	7 00	
Waterloo—St. Paul's	73 71	
Wellsville—St. John's	1 50	209 69

Wisconsin.

Milwaukee—Wm. Jackson		20 00
		948 73
Amount acknowledged before		24,268 16
Total		$25,216 89

The General Agent acknowledges the receipt of the following supplies from July 11th to Aug. 10th inclusive:

Connecticut.

Waterbury—St. John's Parish	box and bundle

New York.

N. Y. City—Anonymous	bundle
Saugerties—C. Hasell	box S. S. book